

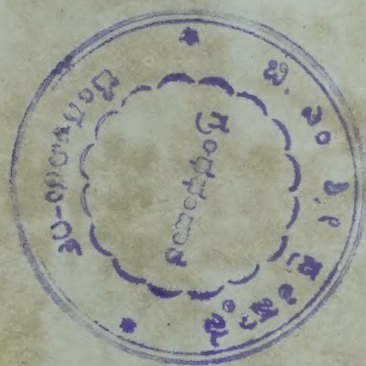
ARCHÆOLOGICAL SURVEY
OF MYSORE



ANNUAL REPORT 1944

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Government of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1944

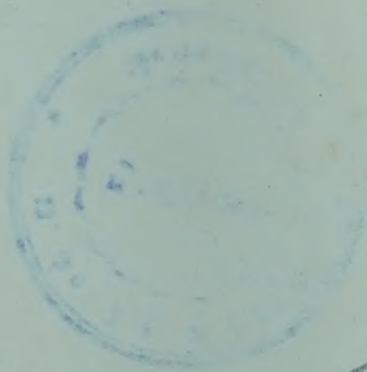


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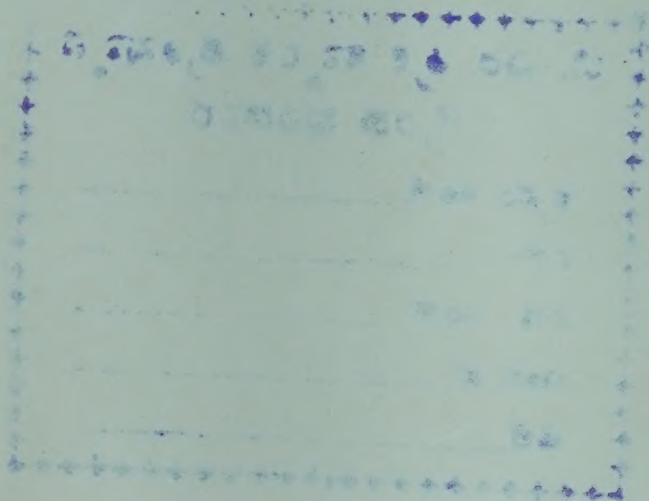
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Archaeology, Mysore



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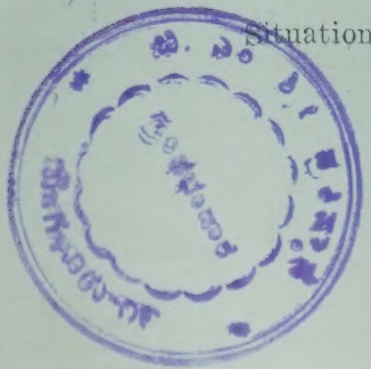
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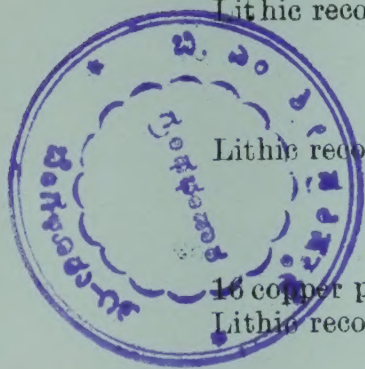
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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological Researches in Mysore in addition to his duties as Professor of History in the University. In continuation of the period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944. During the period of his absence from the headquarters, Mr. L. Narasimbachar, M.A., Assistant to the Director, was in charge of the duties of the office. Mr. M. Seshadri, M.A., Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up.

Tours: Exploration. Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgoḷa for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kaḍūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood.

Architecture. Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūṭa period were discovered in Kaḍūr. In Belgoḷa the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvī temple near Balamuri are all beautiful and forceful and ascribable to the Chōla period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravaḷḷi Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

Conservation.

In connection with conservation, the temple of Kīrti-nārāyaṇa at Talkāḍ, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Raṅganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravanabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archæological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Gaṅga king Śrīpurusha and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgoḷa is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Viṣṇuvardhana Hoysala.

Epigraphy.

Eleven new coins were purchased during the year from the Director of Archæology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravaḷḷi are being further classified and studied and the catalogue is being revised for publication.

Numismatics.

Manuscripts. A Kannada manuscript relating to the history of Kempe Gauḍa II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

Museum. A set of copper plates relating to the history of the Gaṅgas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

About twenty publications were added to the Office Library.

Library.

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the Epigraphia Carnatica, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śravanabelgoḷa were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr; a souvenir was issued commemorating the renovation work carried out at the temple.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archæology, during 1943-44.

KADUR DISTRICT.

Kadur.

AÑJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āñjaneya temple standing on the northwest bank of the Sīnīrhoṇḍa are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshṭra-kūṭa period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇēśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi.

KEŚAVA TEMPLE.

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakshminarasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr. Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs. 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamanṭapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942; but it is now pulled down by some of the villagers

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Gaṅga king Śrīpuruṣa is lying in a neglected state in a cocoanut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īśvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaraṅga of the Kēśava temple may be removed to a safe place in Kaḍūr or sent over to the Archæological Museum at Mysore.

Pattanagere.

LAKSHMĪNĀRĀYAṆA TEMPLE.

The temple of Lakshminārāyaṇa is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gaṅgēśvara and Brahmēśvara and Vīrabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Vīrabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NĀRĀYAṆASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SŌMEŚVARA TEMPLE.

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornat Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

Nanjangud.

ŚRIKĀṆṬHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT.

Seringapatam.

ŚRI RAṆGANĀTHA TEMPLE.

The Raṅganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archæology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. The receipt of the estimate is awaited.

Garbhagriha :

1. The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ಅರಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts.

2. The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha :

3. The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha :

4. The stucco sculptures, etc., of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work; but the mortar to be used requires to be of a colour matching the surroundings.

Second outer pradakshina :

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvara :

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc., may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the caves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys.

Since forwarding the above conservation note, the tower of the Raṅganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archæology at the outset and his countersignature obtained for the estimate for Rs. 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYAṆA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archæology for the estimate of repairs. But in the case of the Kīrtinārāyaṇa temple at Talkād, as in that of the Raṅganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs. 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc., had been carried out without any intimation to the Archæological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Viṣṇuvardhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the

basement cornice of the garbhagṛīha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archæological Department at Mysore, for being restored.

SRINIVĀSAKSHĒTRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected.

HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Śravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows :—

GENERAL.

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.
2. A large number of rest houses may be caused to be constructed.

KALYANI.

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters.
4. The gōpuras and maṇṭaps may be pointed with suitably coloured mortar

DODDA BETTA.

5. Provision of railings on both sides of the steps leading to the hill temple may be provided.
6. The inscription of Rangaiya at the back of the Brahmādēva shrine may be released to view.
7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash.
8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.
9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible.
10. The north and east faces of the platform of the Odegal Basti are out of plumb. They may be rebuilt with concrete filling.

11. The roof of the Brahmadēva pillar maṇṭapa may be reset. The lichens may be removed and the pillar cleaned.

12. One of the joints of the sixth gateway is out of plumb; the upper brick work may be removed and a separate light parapet put in.

13. For the irregularly settled flooring of the pradakṣiṇa, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Maṇṭap may be rebuilt with the old materials.

16. The dressed stone pillars of the Guḷlakāyajji maṇṭap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17. The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18. An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

IMAGE OF GOMATESVARA.

19. Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

CHIKKA BETTA.

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21. The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22. The brick tops of the Mahānavami maṇṭapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25. The load on the roof of the Chandraprabha basti may be lightened.

26. The floor of the pradakṣiṇa in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27. The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkaṇa at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmuṇḍarāya basti are peeling off. The navaraṅga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Maṇṭapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged maṇṭapas near the dome may be removed.

Belur.

CHENNAKĒŚAVA TEMPLE.

On the recommendation of the Archæological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana maṇṭapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuḍa replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archæological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archæology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishṇarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may
H. H. The Maharaja. His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahādvāra and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachāmarājendra Wadiyar Bahadur during December 1943.

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done.

Commemoration.

The text of the inscription reads as follows:—

ಸೂರ್ಯ

ಚಕ್ರ

ಗಂಡಭೇರುಂಡ

ಶಂಬ

ಚಂದ್ರ

|| ಶ್ರೀಃ ||

ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |

ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯ್ಯಾಯಿಕಾಃ ||

ಅರ್ಹನ್ನಿತ್ಯಥ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |

ಸೋತ್ರಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತ್ರೈಲೋಕ್ಯನಾಥೋಹರಃ ||

ಸ್ವಸ್ತಿಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆತ್ಮೀಯಸಗೌರವ ಅಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಯಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ ಶೂರ ಮಹಾನಂಸ್ಥಾನ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಪುಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೈಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ.ಸಿ.ಎಸ್.ಐ., ಜಿ.ಬಿ.ಇ., ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆಲ್ಲಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ.ಸಿ.ಐ.ಇ., ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಞಿ ಕೆಂಪುಚೆಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ಬಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೬ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ.

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಜ್ಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ||
ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Vīraśaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Íśvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archæology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Vīraśaiva Maṇḍali at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested:--

1. Flat domes may be put in the navaraṅga.
2. One more light may be put upon the brackets of the south-east pillar of the navaraṅga for flood lighting the central ceiling.
3. All the casings may be coated with dark slate colour to match the neighbouring stones.
4. In the west square of the navaraṅga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the garbhagṛiha.
6. A wall plug may be put up in the west of the navaraṅga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
7. All the ugly structures in front of the Pañchāyatana shrines in the navaraṅga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. 'The Kalaśa lights are all rights', but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous.
10. The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
11. Though the light in the mukhamanṭapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments.

[Based on the Reports of the Sub-Division Officers.]

Reports of inspection of the ancient monuments made by the Revenue Sub-Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēśava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkaṭaramaṇa temple at Arsikere and the Lakshmī-narasimha temple at Hoḷenarasipur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēśvara and Bhērūṇḍēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs. 1,880 has been sanctioned for effecting repairs to the Chandraśāla of Śrī Rāmēśvara temple at Keḷadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḷadi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Śivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT.

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following :—

1. Jain Basti, Heggere.
2. Īśvara temple, Ānekoṇḍa.
3. Hariharēśvara temple, Harihar.
4. Īśvara temple, Nandiguḍi.
5. Īśvara temple, Nanditāvare.

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz.*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśōka's inscriptions at Siddāpura, Brahmagiri and Jaṭiṅgi Rāmēśvara hills.

These monuments are reported to be in good condition.

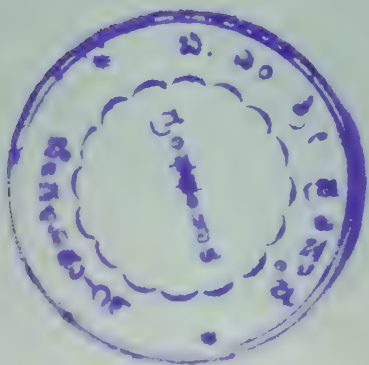
TUMKUR DISTRICT.

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy.

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkaṭaramaṇa temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended.

The Mallēśvara temple at Miḍigēśi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramaṇa temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgaśāla and pākaśāla are stated to be leaky and the outside maṇṭaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.



PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK.)

Suttūr is a village nine miles east of Nañjangūd on the banks of the Kapinī.

Situation. It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyaṇasvāmi which appears to be part of an old agrahāra hailing from the Chōḷa times. The other temples are those of Suttūramma, Sōmēśvara, Virabhadra and Jina.

NĀRĀYAṆASVĀMI TEMPLE.

Varadaraja. The Nārāyaṇasvāmi temple has an image of Varadarāja which appears to hail from the Gaṅga times (pl. I, 1). It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirīṭa with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, śankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōraṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysaḷa Narasimha (C. 1169 A.D.). The temple
Description of temple. as it stands to-day is a minor structure of the Hoysaḷa times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaraṅga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTŪRAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Gaṅga times,
A Ganga structure. containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaraṅga of

octagonal pillars is a Gaṇeśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of vīragals.

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

SŌMĒŚVARA TEMPLE,

The Sōmēśvara temple has been briefly described by Mr. R. Narasimhachar in the Mysore Archæological Report for 1918. It was a
General description. Hoysaḷa trikūṭāchala facing east with the main structure of granite and the ornamentation and images of potstone. The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1).

In the west cell is the Sōmēśvara līṅga, a medium-sized one, belonging to the
Chola līṅga. Chōḷa times and evidently set up by the Hoysaḷas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings.

The south cell contains a beautiful image of Śankara-Nārāyaṇa evidently of
Sankara-Narayana. Hoysaḷa workmanship (Pl. I, 2). It is about five feet high with a tōraṇa of the same stone. It is on the right Śiva with jaṭā-makuṭa, triśūla and akshamāla, and on the left it is Viṣṇu with kirīṭa-makuṭa, chakra and śankha. Below is a pedestal with a bull and Garuḍa together.

In the north cell is a fine Saptamāṭrika set without Vīrabhadra and Gaṇapati. To its west is a figure of Chāmuṇḍā of Hoysaḷa workmanship (Pl. I, 4).

The navaraṅga pillars are of the round bell-shaped type, of granite and without
Navaranga mantapa. polish.

On the Sōmēśvara navaraṅga doorway is a group of the Trimūrtis (Pl. II, 2) on one slab with Śiva in the middle.

In front of the temple stands a small maṇṭapa of four vase-shaped pillars of the Hoysaḷa period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive reliefs of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt.
Tower. It is seen that the top was an ornate Hoysaḷa structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under tōraṇās,

The old sculptures have been imbedded in the compound wall and preserved.

Old images.

From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small liṅga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōḷa times as seen from the inscriptions).

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalaśa, damaruga and hand let loosely down).

Bhairava.

Dancing Śiva.

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara liṅga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE.

A few yards to the right of the Sōmēśvara temple is a small shrine of Vīrabhadra of Hoysaḷa workmanship. Its fine Vīrabhadra was removed from the north Sōmēśvara temple. The doorway appears to be Chōḷa (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

**Virabhadra and
Parvati.**

ŚRĪ VĪRASIMHĀSANA MĀṬHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A.D. and is thus an ancient institution. It claims to have about 40 branch Maṭhas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Vīrabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāṭhaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence.

OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr. T. H. Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations

An old cannon.

and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Nidugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannaḍa inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have

Earlier structures.

been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft. on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about $7\frac{1}{2}'$ lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold-extracting Implements from Kolar.

Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four

Prehistoric anvils and mullers. 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with

in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them; while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No. 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No. 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr. Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No. 3396 on Plate 19, *ibid*, appears also to belong to the same class; but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr. Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur.

Ancient Images and Pillars near the Sinirhonda.

Just outside the fort wall of the older city of Kadūr and to the west of the railway line, there is a sīnir-hoṇḍa which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Īśvara and the other of Āñjanēya—both of which are structures of about the 17th century.

Sinir-honda.

Against the front wall of the Īśvara temple is set up a mutilated image of Gaṇēśa which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

Hoysala Ganesa.

In the front verandah of the Āñjanēya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshtrakūṭa period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purānic episodes as follows :—

Rashtrakuta pillars.

I. First Pillar from the East.

EAST FACE:—

(Pl. V, 1).

1. *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2. *Second Panel from above*—Here are represented the Yama!ārjunīya episode of Kṛishṇa's life (on the right) and Bakāsuraavadhā (on the left).

3. *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and damaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4. *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE:—

1. *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2. *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Kṛishṇa and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Kṛishṇa as related in the Bhāgavata story.

3. *Third panel from above*—In the middle of this panel a līṅga is shown. Above the līṅga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4. A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl. IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1. *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halmidi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers.

2. *Second frieze of panels from above*—This frieze consists of a scroll on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōraṇa on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvaṇa is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the liṅga sacrificing his heads one after another. The heads are laid on the liṅga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvaṇa is shown on the right with a drawn dagger for the sacrifice; while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle.

III. Third Pillar from the East.

(Pl. V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Gaṇeśa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmaṇa in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sita in Aśōkavana. On the north face the frieze consists of three panels, one containing a Kalāśa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels; the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north); Bali makes the gift (on the west); Viṣṇu's Trivikramāvatāra (on the south); and, on the east, Viṣṇu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV. Fourth Pillar from the East.

(Pl. V, 4).

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsūramardana, with Gaṇēśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōḷa and earlier examples.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sīnīr-hoṇḍa. It faces east and

General description. happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

The southern cell enshrines a marble figure of Lakshmīnarasimha said to have been brought over from Keresante some years ago. The
The images. central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Viṣṇu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Viṭhala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

Pattanagere.

Situation. At a distance of about five miles to the south of Kaḍūr, the village of Paṭṭana-
gere is situated. To the north of the village are found the
ruins of an ancient mud fort wall and an ancient Hoysaḷa
temple dedicated to Lakshmī-Nārāyaṇa.

LAKSHMI-NĀRĀYAṆA TEMPLE.

General description. The Lakshmī-Nārāyaṇa temple faces east and appears to have been built in
more than two periods. The garbhagṛha, śukanāsi and
navaraṅga form the original structure which was built
during the Hoysaḷa period. The mukhamanṭapa with its
two cells dedicated to Yōgā-Narasimha (north) and Vēṇugōpāla (south) belongs to
about the mid-Vijayanagar period, as indicated by the pillars which are of granite
and cylindrical with plain brackets. The brick and mortar parapet appears to belong
to about the 17th century, that is, to the period to which the mud fort wall at the
place may be ascribed. But the brick tower, which rises in the form of a stepped
pyramid and consists of seven steps, has an ancient look and may be as old as the
original structure.

The outer walls of the original structure of the Hoysaḷa period are raised on a
basement consisting of four cornices of which the middle two have the unworked
latin cross, square and other mouldings. The walls are relieved by slender right-
angled pilasters. Above the eaves the cornices have once again unworked
mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamanṭapa are plain and characterless, consisting of
granite slabs.

The images. The images in the cells of the mukhamanṭapa are good works of art. The
image of Yōgā-Narasimha in the northern cell appears to
belong to about the 14th century. It is said that it was
brought over here from elsewhere and installed in the cell.
The image of Vēṇugōpāla in the southern cell is a beautiful sculpture belonging,
perhaps, to about the 12th century and resembling the Vēṇugōpāla image in Aḍagūr
near Halebīd. In the south cell another image of Yōgā-Narasimha, but mutilated,
has been placed.

Navaranga. The navaraṅga doorway, though short, is typically Hoysaḷa in character with
the usual vertical mouldings and figures of dvārapālas
carved on the jambs and the lotus and an unworked central
panel on the lintel. The four central pillars of the nava-
raṅga are of soapstone and bell-shaped.

The main image of Lakṣhmī-Nārāyaṇa in the main garbhagṛhais gracefully
Main image. worked and about 4½ feet high including the pedestal.

NAGARĒŚVARA TEMPLE.

The Nagarēśvara temple is situated a few yards to the south-east of the
 Lakṣhmī-Nārāyaṇa temple. It is simple in design but
An old structure. very probably the oldest in the village. It is low-roofed
 with characterless outer walls. The four central pillars in
 the navaraṅga consist of the four-sided, sixteen-fluted, eight-sided and wheel mould-
 ings like the pillars in the temples of the eleventh century in the Dāvanagere taluk,
 Chitaldrug district.

Asandi.

VIRABHADRA TEMPLE.

The temples at Āsandi have been described in the Annual Report of this Depart-
 ment for 1942, pages 66-70. The Vīrabhadra temple at the place, which was
 constructed in 1205 A.D. by a certain Haraha Sāhaṇi according to the inscription,
 Kadur 149, contains some noteworthy architectural pieces, like the navaraṅga pillars
 (Pl. VI, 3), the doorway of the western cell enshrining Vīrabhadra and the navaraṅga
 (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely
 ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative
 details appearing on the jambs, the lintel, the pediment and
Doorway of main cell. the architrave. The jambs on either side have, at their
 bottom, small, but well-worked, images of Śaiva dvārapālas,
 each of whom is attended by chāmara-dhārinis and male attendant figures. Above these
 images and running vertically on each jamb appear the following mouldings: floral,
 scroll, pilaster, scroll again and medallions. The pilasters are highly indented and
 cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging
 lotuses, one on either side, the upper part of each lotus being surmounted by a lion
 rearing on an elephant. The pediment in the middle of the lintel has a fine relieve figure
 of Gajalakṣmī seated under the sun and the crescent with fly whisks on the extreme
 sides. The elephants on either side pour over the goddess the sacred water carried
 in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has
 been worked in three friezes of which the bottom one is carved with rosary garlands
 and the top one with dentil mouldings at the indentations. The eaves here are
 divided by indentations into three compartments each of which bears a panel in the
 middle well-worked with the representation of a kīrtimukha. (The panel on the
 south, however, is unworked). Above the eaves-shaped cornice there is another

frieze of sculptures on the architrave, the extreme sides of which have relievó curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Gaṇēśa, while the side shrines have Yaksha attendant figures.

The ceiling of the garbhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief.

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kīrtimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of simha-lalāṭas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛidaṅga. The dance of Mōhinī on the east is in the presence of Bhairava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhairava and another with Bhetāḷa. To the left there are the figures of Virabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high relievó figure of a dancing deity who is six-handed holding vajra, paraśu, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Nāṭarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archæological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara
Old agrahar town. linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Vishṇu and Śiva.

There appears further to have been existing in Belagola a Jaina basti during the Hoysala period. The basti appears to have enshrined
Jain basti. a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report.

JANĀRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Vishṇuvardhana and dated in Bahudhānya was discovered on a basement
Vishnuvardhana's earliest inscription. cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Vishṇuvardhana, was possibly associated with his elder brother Ballāḷa I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain
Outside view of temple. cornices. But these walls appear to be ascribable to a later period and form a prākāra enclosure to the original structure which consists of a garbhagriha and a closed śukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangala and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangala and are surmounted by kalaśas. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The prākāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

Inner pradakshina.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleyagār period.

Tower.

The doorway of the śukanāsi appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmī panel in the middle of the lintel. The śukanāsi consists of two aṅkaṣas as at Rāghavāpura in the Guṇḍlupet Taluk.

Sukanasi.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

Garbhagriha.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śankha and kaṭi with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñōpavīta, kaṭibandha, makara-kunḍalas and a conical kirīṭa. The prabhāvali is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmī image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a vīrarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

Main image.

The front porch of the temple consists of five *aṅkaṇas* or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

Porch.

The image of Janārdana is illustrated in Plate IX, 1.

BHAKTAVATSALA SHRINE.

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl. VIII, 2) like the garbhagriha of the Narasimha temple at Agara (*see* M.A.R. 1938).

The plan.

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl. IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The eaves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view.

Inside the cell the walls are relieved by plain pilasters with ordinary capitals.

The image formerly enshrined in the cell is now missing. It is said that the image of a form of Viṣṇu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess.

A plain structure.

The outer walls of this shrine are similar to the *prākāra* walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

In front of the shrine there is an open *maṇḍapa* which is now dilapidated. The pillars of this *maṇḍapa* are Draviḍian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in *padmāsana* and holding in her four hands the following attributes: *abhaya*, lotus (?), broken and *dāna*. The goddess wears a breast band and a *koḷaga*-type *kirita*. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

The goddess.

PART IV—NUMISMATICS.

Coins acquired by purchase:

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archæology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhōja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

1. Bhava Nāga:

Obv: Bull to right in dotted border

Rev: Trisūla with legend reading:

Ādi raja śrī Bhava

2. Brihaspati Nāga:

Obv: Bull to right in dotted border

Rev: Legend reading:

Māhārāja Bri ha spa [ti]

3. Dēva Nāga:

Obv: Wheel in dotted border

Rev: Legend reading:

Māhārāja śrī Dēva

4. Prabhākara Nāgā:

Obv: Lion with uplifted tail in linear border

Rev: Legend reading:

Māhārāja śrī Prabhākara

5. Skanda Nāga:

Obv: Not clear. There appears to be a bird which has been identified with a peacock.

Rev: Legend reading:

[Ma hā] rā ja Skanda

6. Vibhu Nāga:

Obv: Humped bull to left in dotted border

Rev: Legend reading:

Ma hā rāja śrī Vibhu

BILLON COIN OF MIHIRABHOJA OF KANAUI.

This coin is of the Ādivarāha type.

Obv: Boar standing to right

Rev: Legend reading:

Śrī ma dā di va rā ha

BILLON COINS OF GHIYASUDDIN TUGHLAK.

These billon coins bear the dates A. H. 721, 722, 723 and 724.

Treasure Trove Coins.

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Manchēnahalli hobli, Gōribidnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes :—

1. 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking; but were not struck.

3. One coin of the Varaha type and size with the figure of god Venkaṭēśa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp.* E.C. S.I., Pl. IV, No. 178).

4. Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain; but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No. 23, Plate XXI, 1, M.A.R. 1931, where it has been identified with the Venkaṭēśa type issued by Venkaṭapati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kaṇṭhirāyi haṇas issued by the Mysore king Kaṇṭhīrava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Śrī Kaṇṭhīrava (*Cp.* No. 30, Plate IX, M.A.R. 1929). The rest are also haṇas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943. The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, p. 365 (*Cp.* Pl. XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevolāginahalli village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakṛishṇa on the obverse and the Nāgari legend reading *Śrī Pratāpa Kṛishṇa Rāya*, on the reverse (*see* M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type: The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmaṇi taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 haṇas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Vīraballāḷa II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kaṇṭhīrava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

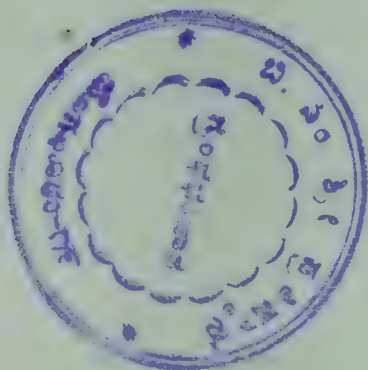
SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hoḷe-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167-1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171, Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. the collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I. C. 607/42-43, dated 18th June 1943, has stated as follows : "255 coins in all have been recovered from the several residents of Sindagere Village. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the 'Treasure Trove Act.' The Deputy Commissioner, Kadur, has stated in his letter No. A. C. 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.



PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

ŚRĪRANGAPATṬANADA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rāṅgapatṭanada Charitre' or a history of Śrīrāṅgapatṭana and bearing the number K. B. 25. It is a Kannaḍa manuscript written in Kannaḍa characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgari and a Kannaḍa work entitled 'Prahlaḍa Charitre'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī Rāṅgapatṭanada Charitre'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Ṛishi Gautama and the manifestation of Lord Rāṅganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Haṅgarahaḷḷi, Hosahaḷḷi and Dhruva. A cow belonging to a public woman of Haṅgarahaḷḷi used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Rāṅganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Daṇāyakas' and King Śrīraṅga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agraḥārās and temples under the leadership of Timmaṇṇa Daṇāyaka. Later, Śrīraṅgarāya who came from Ānegondi got the fort of Śrīrāṅgapatṭana and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of Śrīrāṅgapatṭana named Tirumalāchārya and Śrīnivāsa Dikshita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūḍlu Narasīpura in order to do circumambulation to the Aśvattha tree there for one maṇḍala (40 days). Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasadavāḍi. At the

Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgūd 40 by Mr. Rice. It is now fully read and published here with translation and a note.

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five vīragals which have been erected in memory of those who died in battles. The present vīragal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz., Ś1208 Pārthiva sam. Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjaṇṇa together set up the vīragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle maṇṭapa in the Subrahmanyēśvara temple.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬೈಯ್ಯನ ಜೇಷ್ಠಪತ್ನಿಯಾದ ವೆಂಕಟಲಕ್ಷಮ್ಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle maṇṭapa made to the god Subrahmanya at Rāmanāthapura by Venkaṭalakshamma, elder wife of Venkaṭa-subaiyya of Kaḍaba. The date of the record is given as Ś 1775 Pramādicha sam. Śrāvaṇa śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Nēminātha image in the backyard of Mr. Saṇṇayya's house at Basavāpatna, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮ || ವಿಠಲಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಿಲಲ್ಲಿರುವ ನೇಮಿನಾಥ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇಸಿಯಗಣ ಪೊನ್ನಕ ಗಚ್ಚ
2. ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಲೇಶ್ವರದ ಬ
3. ಳಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

1. śrī Mūlasamgha Dēsiyagaṇa Postaka gachchha
2. Koṇḍakumḍānvayada Imgaḷēśvarada ba-

3. liya śrī Śrutakīrtti dēvara guḍḍugaḷu
4. Koṃga nāḍa Śrikaraṇaḍa Kāvaṇṇaḡaḷa makka-
5. lu Nākaṇṇa Honṇaṇṇaḡaḷu māḍisida śrī
6. Nēminātha svāmigaḷa pratime maṃga-
7. la mahā śrī śrī śrī ॐ ॐ ॐ

Translation.

The image of śrī Nēmināthasvāmi caused to be made by Nākaṇṇa and Honṇaṇṇa, sons of Śrikaraṇaḍa Kāvaṇṇa of Koṅgaṇāḍ and disciples of the illustrious Śrutakīrttidēva of Ingaḷēśvara, belonging to Mūlasaṅgha, Desiyagaṇa. Postuka-gachchha and Koṇḍakundānvaya. Good fortune.

Note.

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Saṇṇaiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminātha. The characters of the record appear to belong to about the 12th or the 13th century A. D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honṇaṇṇa, sons of Śrikaraṇaḍa Kāvaṇṇa and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yagaṭi hobli, on a stone set up by the side of the ruined Īśvara temple.

Size 4" × 2½"

ಯಗಟ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೪' × ೨½'.

1. ನಮಸ್ತು ಗ ಶಿರಸ್ತು ಬಿಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
2. ಸ್ತಂಭಯ ಸಂಭವೇ || ಸಳವ್ಯಂ ಭು ವಿಸನೊವ್ಯಂ ಸಸಕಪುರ
3. ದ ವಸಂತಿಕ ದೇವಿಯ ನಿಫಳ ಚಿತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
4. ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ತತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
5. ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ಸಳನೆ ಬಳಿಯ ಪೊಯ್ಸಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
6. ಪುಲಿ ಸೆಳೆಸಿದದೊಳರೆ || ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಣ್ಣಳೇಸ್ವರ
7. ದ್ವರವತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮಲೆರಾಜ
8. ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9. ಪ್ರಚಡಗಣ್ಣ ನಸಹಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಸಳದವರು ಗಂಗ
10. ವಾಡಿ ತೊಂಭತಟು ಸನಿರಮಂ ದುಷ್ಟನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11. ತಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ || ದೇಸಿಯಂಕಕಾಟಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12. ಪಾದಸೇಬಗ ನಂದಗೊಪಳಕರು ಚಳಿಕೆಯನಯಕ ಆತನ ಅಳಿಯ ಕಲಿದೇ
13. ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಯ ಕಲಿದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

14. ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದ
15. ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕರ್ಚ್ಚಿ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16. ದ್ದೆ ಕಲಿವೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಱಿಯ ಕಟದ
17. ಕೆಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಱಿಯೊಳಗೆ ಬೆದಲೆ ಕಭ ಎಳುನುಲು ಯುರಿ
18. ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯಿ ಕಭ ಮುನುಲು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲಿದೇ
19. ವನ ಕೆಱಿಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯ
20. ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯಿ ಕಭ ಮು
21. ನುಲು ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯಿಂದ ಬಡಣ ಹರಳಕೆಯಿ ಕಭ ಅಱನುಲು ವು
22. ರಿಂದ ತೆಂಕಣ ಸಿಂಗಟಗೆಱಿಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯಿ ಕಭ ಅಱನುಲು
23. ಹಿರಿ ಕೆಱಿಯ ಹಿಂದೆ ಕನಿಯ ಬಳಿಯ ದಿಬದ ಕೆಯಿ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲಿದೇವ
24. ನ ಕೆಱಿಯ ಮುಡಣ ಕೊಯ ಕೆಯಿ ಕಭ ನುಲು || ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25. ದಾತನು ಅಚ್ಯುತಪದವನೈಯ್ದವನು ಇಧರ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಒಗದವನು ಗಂ
26. ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಬ್ರಾಹ್ಮಣನಂ ಕವಿಲೆಯ ತಂನ್ನ ಸ್ವಹಸ್ತ
27. ಮುಟ್ಟಿ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂ
28. ನ್ಧರಾ ಪೃಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಮಂಗ
29. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. namastuga śirastubī chadra-chamara-chavē Trailōkya-nagarambha mo-
2. stambhaya Sambhavē || Śaṣarvvaṃ bhru-ṣiṣaṇ orvvaṃ Śaṣaka pura-
3. da Vasamtika deviya nichhaḷa chitaṃ maṇade kādisuvede-
4. yolaṃ mechri khaḷapaspatita Jina-munipam kuṃchamam koṭu
5. nīnī seḷeyam poy Saḷene baliya Poysaṇa bhūparadaru || amdu modagi
6. puli seḷasidadolire || svasti sadhigata paṃcha-mahā-śabda mahāmaṇḍalēṣvara
7. Dvaravatī puravarādīṣvaram Yādava-Narayana samyakta-chūdāmaṇa
malerāja
8. rāja Sanivara-siddhi giridurgga-malla Kadanaprachamḍa malaparoḷu gaṇḍa
prachaḍa gaṇḍa
9. prachaḍa gaṇḍan asaḥaya-sura niṣam-Pratapa-Chakravati Poysaḷa dēvaru
Gaṃga-
10. vāḍi tombhataru sasiramam duṣṭa-nigraha siṣṭa-pratipālānādi rāja geyu-
11. tam ire tat-paḍa padmōpajīvi || Dēṣiyamkakāra gōtra-pavitra paramāri-putra
Śiva-
12. pāḍa-sēkhaga Namda-gopāḷakaru Chaḷikeya nayaka ātana aḷiya Kaḷidē-
13. va nayakanuṃ Madigavudanuṃ Kotikereya Kaḷidēvaga Brahmēṣvara
dēvara liga-
14. pratishṭeya māḍisi biṭṭa datti Manumatha samtsaradamdu Chaitra sudda
chaturdda-
15. se Sōmavāradamdu Gaṃgarasajīyara karchchi dārāpūrvvakam māḍi biṭṭa
ga-
16. dde Kaḷidēvara mude sa 1 modalēriya haḷagu koḷaga 15 Aṣeya kaṭada
17. keḷage Koḷaga 10 dēvālyadiṃ teṃ kereyolaḷe bedale kabha eḷunuru yuri-
18. da paḍuvalu hola ēriya keyi kabha munuru Brahmēṣvara dēvara gade
Kaḷidē-
19. vana kereya modalēriyalu sa 2 koḷaga 10 Madiya Chaṭeyana kereya
20. himde molēriyalu sa 1 koḷaga 10 vurida paḍuvalu magula keyi kabha mu-

21. nugu Madiya Chateyana kereyunda badana harala keyi kalha salounu ru-
22. rinda temkana Simpatagereya dariya paduvana harala keyi kalha a suntu
23. Hiri kereya himle kaniya laliya dila la keyi ikolaga 1 balla 2 Kalidēva-
24. na kereya mudana koya keyi kalha nugu 1 iṣṭi dharmamamaṇi pratipṭṭi
25. dātana achiyutapadavan a ydevanu 1 dharmmakke āvan anyāyava bagada
vanu Gaṇi-
26. geyā tadiyali Vēda baba Brahmananāṇi kavileya tannina avadāta
27. muṭṭi korṇavanu 1 avadattēn vā para-dattam vā yō hareti vasuṇ-
28. adharā abasṭiṭ vvaraha sakaṇkoi viathāyāṇi jāyate kṛimi 1 māniga-
29. la mahā śrī śrī

Note.

The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family. Then it gives a series of titles like the obtainer of the five great bands, mahāmandalēśvara, lord of Drāṣarāṭṭipura, Yādava Nārājāna, crest jewel of righteousness, king of the Male chieft, Sanivara siddhi, Giridurgamalla, terrible in battle, Malaparolu gaṇḍa, Prachandagaṇḍa, unassisted hero, Nisanka-Pratāpachakra-vartti and Hoysala dēva. But it does not give the name of any king. The titles Sanivara siddhi and Giridurga malla (which apply only to Ballāla II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāla II.

We are next introduced to Kalidēva, son-in-law of Chalikeṇāyaka, who is styled as Dēstiyankakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalikeṇāyaka is referred to in E.C. VI. Kd. 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballāla II with Singapagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigaṇḍa in building the temples of Kalidēva and Brahmēśvara. The details of the grant made to these temples after washing the feet of Gaṅgarasajjiya are also given. This Gaṅgarasajjiya appears to have been the same as the one mentioned in Tp. 91.

The date is Mannatha sam. Chaitra 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāla II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellamālase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple.

ಕವಿರ. ತಾಳುಕು ಮೂವತ್ತೆರನೇ ಮೈಯನೇ ಗ್ರಾಮದ ಕೆಲವು ಮೈಯನು ಮುಖಮಂಟಪ ಕಂಬದಿಂದ ಮೇಲೆ ಮತ್ತೆ ಮೈಯನು ಮೇಲೆ ಮೈಯನು ಮೇಲೆ ಮೈಯನು.

1. ಮೈಯನು ಮೇಲೆ
2. ಮನ ಮೇಲೆ ಕಾ
3. ಮನ ಮೇಲೆ ಮೇಲೆ

Note.

A record has been noticed in M.A.R. 1942 as No. 49 on a pillar to the left in the mukhamanṭapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumaṇa Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamanṭapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumaṇa Hebāruva in the construction of the mukhamanṭapa. This record also belongs to the 17th century A.D. paleographically, as No 49 o. M.A.R. 1942.

6

On a vīragal buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1). Old-Kannada characters and language.

Size 8'×6'.

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತಂಗಿನ ತೋಟದಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ವೀರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮'×೬'.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯುಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ
ಅಗ್ರಹಾ
2. ರಮೇಳಮ್ಮಣುಸೆ ವ್ರಹ್ಮಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವ್ರಿ)ತಿ ಅಲಿದು ಕೊಳೆ ಕೊಡಲಾರದೆ ಎನೆಬರು
ಎಣಿದು ಸತ್ತೊರ್

II ಪಟ್ಟಿ—

3. ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಱಿಸಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾದ್ದಿವನ ಕಣ್ಣೊಗ್ಗಿಲೆ ಶಾಲೆ ಗೊಡುವೊದು
ಇದಾನಟಿವೊನ್ನಿಬ್ಬಮಹಾಪಾತಕಂ ಗೆಯ್ಯೊನಕ್ಕುಂ

Transliteration.

I Band—

1. svasti śrī Māṇiyarō Maṇidiyumaṇ Sirivachchanumaṇ Śrīpurushanumaṇ Dēvāsurarā
Śivamāranumaṇ agrahā-
2. ram Eḷambuṇuse Vrahmādēya māśāmiḡa prī (?vri) ti alidu koḷe koḷalārade
enebaru eridu sattor

II Band—

3. śrī Janna kalla niṛisi pannir-kkaṇḍuga bede maṇ goṭṭār ddivasak-eṇvorggī
śāle goḍuvodu idān alivōṇ pañcha mahā-pātakamaṇ geyvon akkumaṇ

Translation.

Be it well. When māśāmi (the overlord), having lost affection, siezed the Brahmādēya of Eḷambuṇuse agrahāra, the māṇis (? princes) Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Śrī Janna having erected the epitaph granted land of the growing capacity of twelve khaṇḍugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the vīragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this vīragal had three panels of sculptures and two bands of writing.

Description.—

The vīragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalāśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later vīragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalāśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasamangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭābandha* or a *kirīṭa*. These figures resemble those on the Bēgūr and Doḍḍ-huṇḍi vīragals.

Characters and Language.—

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the vīragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square; the tail of 'ra' though long has joined the serif, 'ra' and 'la' are distinguished from ordinary ra and la, etc. The language is Old-Kannada, some of the earlier forms like eridu, sattōr, geyvōn, koṭṭār, idān, etc., being used.

Contents.—

The vīragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādēya of Eḷambuṇuse agrahāra by the former. Unwilling to give back the Brahmādēya, Maṇidi, Sirivachcha, Śripurusha and Śivamāra fought and died. The name of the overlord is not given. The vīragal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khaṇḍugas which was to be distributed among eight persons daily.

History.—

Yelambunuse of the record is the village Yellambāḷase near which is found the present record. It is about 10 miles to the south of Asandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present vīragal belongs, there were constant wars between the Rāshtrakūṭas and the Gaṅgas. A number of vīragals at Hire-guṇḍugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Śivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Asandi. A record belonging to Gōvinda III's early days is also found at Mudigere (see M. A. R. 1942, p. 175) which is about 3 miles from Asandi. Thus it appears that the Rāshtrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Śivamāra. Gōvinda's brother Kambayya was even governing the Gangavāḍi province for some time. When first imprisoned, Śivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāshtrakūṭas. Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M.A.R. 1942) and E.C. IV, Yd. 60, to have been anointed by both the Rāshtrakūṭa and the Pallava rulers—Gōvinda and Nandivarman,—which event must have taken place only after Govinda released Śivamāra from imprisonment. But Śivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Govinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yellambāḷase in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the vīragal is important as it records the death of the Gaṅga king Śivamāra in a battle which took place between him and the Rāshtrakūṭas. It is also important in another way. Among those who died are mentioned Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra. Among these Śrīpurusha and Śivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Maṇṇe plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Gaṅga king (Śivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Maṇṇe plates, i.e., after 802 A.D. Again Rāchamalla I, son of Śivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūṭas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambāḷase must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Gaṅga, Kēraḷa, Chōḷa, Pāṇḍya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Śrībhavana (Cowldurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Gaṅga army and Royal family perished" (The Gangas of Talkad, p. 64). The present vīragal appears to refer to the same battle. It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śrīpurusha had the names Muttarasa and Vṛiddharaja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A.D. Thus it is not impossible that Śrīpurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Maṇḍi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepaṭṇa hobli.

Size 3' × 1½'

ಸಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಖ

1. ತಿಮ್ಮಪ್ಪ ನಾಯಕ
2. ಕ ದಾಸನು ಗೌಡ
3. ಸೇವೆ

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishṇava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No. 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakshminārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakshminārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No. 28 of M. A. R. 1943, namely, 17th century A.D.

8

At Keresante, Singatagere hobli, on a stone set up in Mr. Saṇṇayya's land.

Size 4½' × 2'.

ಸಿಂಗಟಗೇರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ಸಣ್ಣಯ್ಯನವರ ಗಡ್ಡೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.
ಪ್ರಮಾಣ ೪½' × ೨'.

- | | | | | |
|------|-------|-----------|-------|-----|
| ಚಕ್ರ | ನೂರ್ಯ | ವಡಗಲೆ ನಾಮ | ಚಂದ್ರ | ಶಂಖ |
|------|-------|-----------|-------|-----|
1. ಯೇತತ್ಪುರ ಸುರಾಧಿಪ ಮೌಳಿಮೂಲೋ
 2. ಪಲಾಲಿತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
 3. ವಿಠಲೇಶಸ್ಯ ಶಾಸನಂ || ಕಮಲಾಸಣ ಕಮನೀಯಮೂರ್ತಿ
 4. ಕಾರುಣಿನಿಧಿ ಕೃಪಾಸಾಗರ ಭಕ್ತ ಜನವತ್ಸಲ
 5. ಕಮಟಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
 6. ಶ್ರೀವಿಠಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಗಳಿಗೆ ಶ್ರೀಮನ್

7. ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಯಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
8. ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊಮಾರರು ಸಿದ್ಧೇವ ಮಹಾ ಅರಸುಗಳೂ
10. ನವವಿಧಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ಸಪ್ತಾಂಗವೆಟಿ
11. ಸಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
12. ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
13. ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಭ ೧೮೨
14. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವಿರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೊ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳಿಯನೀಮೆ
17. ಪೊಳಗಣ ಕಾಲುವಳಿಗೆ ಸಲುವ ಕೆಳೆಯ ಸಂಧೆಯ
18. ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
19. ಲೊಳಗೆ ಬೀಜವರಿ ಗದ್ದೆಮಣು ಬ೧||ಕೆ ನಡವ ವ
20. ತರ್ಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗದೆಯನೂ ಬಾಳೆಯ ಹೊ
21. ಡೆಯ ಸ್ಥಳದಲಿ ನಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಮ ತಾ
22. ಇಗಳು ಬೆಳೆವುನವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿಠ
23. ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯಿವೇದ್ಯವ ಮೂ
24. ಡುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿಠಲದೇವರ ಸ್ಥಾನದಲಿ ಅಭಿಶೇ
25. ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ವೆಂಕಟಾದ್ರಿಗೆ ಕ
26. ಟು ಮೂಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯಚಂದ್ರ ಲೋ
27. ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಆರುನಡಸಿದವರುಗಳು
28. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ರೀಯೋನ್ಮಪಾಲನಂ
29. ದಾನತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ
30. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
31. ಷ್ವಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
32. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
34. ಪ್ರಾಪ್ತಿ ಗೋಸಹಸ್ರವಧೇಯಥಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟಿ
35. ಫಲೇನ ಫಲಮಶ್ನುತೇ || ಈ ಧರ್ಮಕೆ ಅಳುವಿದವನು ಮೂ
36. ತ್ರುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್ದ
37. ವನು ಕಂಮೂರ ವೀರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

1. yētat Sura surādhīpa mauli mālō-
2. pa lālitam śrīmat Paṇḍaramgēśa
3. Viṭhalēśasya śāsanam || kamalāsana kamanīyamūrtti
4. kārunanidhi krupā-sāgara bhakta-jana-vatsala
5. kamatapati . . . geya puradali prasanaṛāda
6. śrī Viṭhala dēvara divya śrīpāda padmaṁgalige śrīman
7. mahāmaṇḍalēśvara niśsamka pratāpa Kalamili
8. Bopparāja Gōparāja mahā arasugala
9. komāraru Sidedēva mahā arasugālū
10. navavidha bhakti purassaravāgi saptāṁga vera-

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A. S. R.

1944

11. si poḍamaṭṭu koṭṭa dharmma śāsana svasti śrī jayābhyu-
12. daya Śālivāhana śaka varusha 1472 saṃdu naḍava
13. varttamāna Sādhāraṇa saṃvatsarada Chayitra śudha 1 lū
14. śrīman mahārājādhirāja rāja-paramēśvara śrī-
15. Virapratāpa śrī Sadāśivarāya mahārāyarū na-
16. mage nāyakatanake pālisida Hāranahaliya sīme
17. voḷagaṇa kāluvaḷige saluva Kereyasamtheya
18. kerreya keḷagaṇa paḍuvaṇa gōḍiya gaddeya baya
19. loḷage bījavari gadde maṇu kha 1½ ke naḍava va-
20. rttamāna kamba 100 nūru kaba gadeyanū Bāḷeyaho-
21. deya sthaḷadali naṃma taṃde Gōparājagaḷigū naṃma tā-
22. iḷaḷu Aubhaḷammanavarigū puṃṇya pradavāgi śrī Viṭha-
23. lana sāyūjyavāgabēkemdu dēvarige neyivēdyava mā-
24. ḍuva mariyādeyali ā Viṭhala dēvara sthānadali abhiśē-
25. kada Kauśikagōtrada Kāmarasara makaḷu Venkaṭādrige ka-
26. tumāḍi kotarāgi ī dharmavanu sūryya chaṃdra lō-
27. kaṃgaḷ uḷalli pariyam̐tara āru naḍasidavarugaḷu
28. dāna pālanayōr madhyē dānāchhrēyōnrupālanam̐
29. dānāt svargam̐ avāpnōti pālanād achyutam̐ padam̐
30. sva-dattam̐ para-dattam̐ vā yōharēti vasum̐dharā sha-
31. shtī varsha sahasrāṇi viśhtāyām̐ jāyatē krimi svada-
32. ttā dviguṇam̐ puṇyam̐ paradattānu pālanam̐ parada-
33. ttāpahārēṇa svadattam̐ nishphalam̐ bhavēt akarēṇa karam̐
34. prāpti gō sahasra vadhēyathā karavichchhinna gōkōṭi
35. phalēna phalamaśnutē || ī dharmmake aḷupidavanu mā-
36. trugamanava māḍidavanu || yī baraha geyda-
37. vanu kaṃmāra Virōjana maga Bhadrayanu

Translation.

This is the śāsana of the illustrious Paṇḍarangēśa Viṭhalēśa, who is served by the line of diadems of the gods and their chief :

This dharma śāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Viṭhala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in . . . geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmaṇḍalēśvara, niśsaṃkapratāpa Kalamili Bopparāja Gōparāja mahā arasu :

Be it well. 1472nd year of the victorious Śālivāhana era having passed and the year Sādhāraṇa being current, on the 1st of the bright half of Chayitra :

In the fields below the western wasteweer of the tank at Kereyasamthe, a hamlet in the Hāranahali sīme which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khaṇḍis at Bāḷeyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkaṭādri, son of Kāmarasa of Kauśika gōtra, who performs abhishēka (sacred sprinkling) in that Viṭhala's temple, in order that the merit of our father Gōparāja and our mother Aubhaḷamma might accrue and that they might become one with Viṭhala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadraya, son of Kaṃmāra Virōja,

Note.

This record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā arasu, chief of Hārnahali sīme and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhaḷamma. The grant is said to have been made over to the temple priest Venkaṭādri, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz., Ś 1472 Sādhārana sam. Chaitra śu. 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishṇappa Nāyaka in the possession of the Patel at Beṭṭadamane.

Size 2"×12".

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ.
ಪ್ರಮಾಣ ೨'×೧೨".

1. ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಸರದ ಅಧಿಕಶ್ರವಣ ಶು ೫ ಲು ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು ಬೆಂಬಳಿ ಬೈರಲಿಂಗಣಗೌಡಗೆ
2. ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡದುಕೊಂಡು ಬಾಹದು ವಿವರಕ್ಕೆಲ್ಲ ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣಪನಾಯಕರು ||
3. ಅಜ್ಜಿನಹಳಿಕೇರಿಗೆ ಬಿಟ್ಟ ಉಂಬಳಿ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟಿಗೌಡಗೆ || ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ವೀರಣಗೆ ಗ ೧ ಮುತ್ತೈ
4. ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳಿ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳಿ ಸಬೈಯಗೆ ಗ ೧ || ದೊಡ್ಡೆಗೌಡನ ಉಂಬಳಿಲಿ ಬಿಡಿಸಿದು ಗ ೨ || ೦ ಮೇಲುಪಾಲಿ
5. ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣಪನಾಯಕರೂ

Transliteration.

1. śrīmattū Yuva satsarada Adhika Śravaṇa śu 5 lu śrīmatu Venkaḍri Nāyakara Kṛiṇapa Nāyaku Bembali Bairalingaṇa gaudage
2. pālisikoṇḍadu || ga 18 aramane kāryyake mukyavāgi naḍadukomḍu bāhadu vivarakella Rāmarasaiya barada || śrī Kṛiṇapa Nākaru ||
3. Ajjinahali kērige bitta umbili || gaudapa gaudage ga 1 Hedegaudage ga 1 Bōlaiyana Beṭṭegaudage ½ Bōlayana Rāmaṇa gaudage ga 1 Viranage ga 1 Mutai-
4. yage ga 1 Vaḍeru gaudana Rāmaṇage ga 1 Nikanahali Komaragaudana Chūdaiyage ga 1 Haṇḍehali Subaiyage ga 1½ Doḍḍe gaudana umbilili biḍisidu ga 2½ o Mēlupāli
5. dēvaru Komaradēvarige Bairalingaṇagauda koṭṭadu dēvadāna ga 1 śrī Krushṇapa Nāyaku

Translation.

On the fifth of the bright half of Adhika Śrāvaṇa in the year Yuva the grant made to Bairalingaṇa gauda by the illustrious Venkaḍri Nāyaka's (son) Krishṇappa Nāyaka—18 gadyāṇas. He should mainly look after the palace duties. Rāmarasaiya wrote the details. Krishṇapa Nāyaka.

Umbili granted to Ajjinahali kēri—for Gaudapa gauda 1 gadyāṇa, for Heḍegauda 1 gadyāṇa, for Bōlaiyana Beṭṭe gauda ½ gadyāṇa, for Bōlaiyana Rāmaṇagauda 1 gadyāṇa, for Vīraṇa 1 gadyāṇa, for Mutaiya 1 gadyāṇa, for Vaḍeru guadaṇa Rāmaṇa 1 gadyāṇa, for Chūḍaiya son of Komaragauda of Nikanahali 1 gadyāṇa, for Subaiya of Haṇḍehali 1½ gadyāṇas, 2½ gadyāṇas granted from the umbali of Doddegauda Dēvadāna granted by Bairalingaṇa gauda to the god Komaradēvaru of Mēlupāli—1 gadyāṇa. Śrī Krishṇapa Nayakarū.

Note.

This record is written on a thin coper sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kaṇṭha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Krishṇappa Nāyaka son of Venkaṭādri Nāyaka. But it is difficult to ascertain to which among the six Krishṇappa Nayakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no śaka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Krishṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Krishṇappa Nāyaka VI. But there was no Adhika-Śrāvaṇa in that year as stated in the record.

The record details the grant made by Krishṇappa Nāyaka to Bembali Bairalingaṇagauda for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmarasaiya and signed by Krishṇappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

At Bēvinakuppe, kasaba hobli, on a vīragal lying in the kodige lands of the village by the side of the Irwin canal.

Size 4' × 3'.

ಫ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇರ್ವಿನ್ ನಾಲಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

- 1 ಶ್ರೀ ಪ್ರಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಣಿಕಳಿಂಗಂ
- 2 ಪ್ರಥುವಿಗಂಗ ಮೊಗವಟ್ಟವದೊಳೆ ತಲೆಗಳಿಯಿಸಿ ಸತ್ತಂ

Transliteration.

- 1 śrī Prithuvigamṅana sūle Bīrakkana magam Erekaḷimṅam.
- 2 Prithuvigamṅa mogavaṭṭavadoḷe tale gāliyisi sattam

Translation.

Erekaṅga, son of Bīrakka, concubine of the illustrious Prithuviganga, died his head having been cut in the presence of Prithuviganga.

Note.

The vīraḡal which contains the above record has two panels of sculptures. In the first panel from the bottom the hero is sitting in the centre with folded hands. A man to his right has lifted up the sword ready to cut off the head of the hero. Another figure is standing to his left with what appears like a dagger in hand. The top panel depicts the hero in the region of the gods. The hero sits at ease flanked by two female chāmara bearers.

The vīraḡal has only one band of writing which records the death of Erekaṅga, son of Bīrakka, who was a concubine of Prithuviganga. It is stated that he offered his head in the presence of Prithuviganga and died. But the reason for offering his head is not given. Probably he might have made a vow and in order to fulfil it, he might have offered his head. Such self-sacrifices to fulfil some oath was not uncommon during those days.

Who Prithuviganga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy. A Prithuviganga is of course referred to as the son of Viṣṇugōpa. But paleographically the present record belongs to a later period, *i. e.*, about the 9th century A. D. Prithuviganga of the present record might be identical with the one mentioned in M.A.R. 1935, No. 15.

11

SERINGAPATAM TALUK.

On the basement stone of the garbhagriha of the Janārdana temple at Belgola, Belgola hobli.

Grantha and Tamil Characters.

பீரகாங்க கையா பீரகாங்கல்லு ஜனார்தனதேவஸாநத தல்கட கல்லுமேலே.

நுந்த மத்து தமிஷ்கூர : தமிஷாபாஷ்.

- I. (a) ஸ்வாமிஸ்ரீ ஸ்வாமிநாத ஸ்வதஸாதுக் காத்திகை மாது அபரபக்துவா
(b) தசியும்திங்கள் க்கழமையுபெற்றவிஸாகத்து னுளமானகொங்கு
(c) கொண்ட ஸ்ரீ விஷ்ணுவஜ்ஜந பொசளதெவசதுவெடுத்திமங்க
- II. (a) லது ஸ்ரீமதஸெஷமஹாஜனங்கள் லவி அண்ணன் திருநாராயணப்பெ
(b) ருமாள் சிருலவி அண்ணன் பொம்மி அண்ணன் . . . ஸ்ரீமத ஸெஷ
(c) மஹாஜனங்களொம் (ளொம்) ஸ்ரீமதஸ்வநமஸ்ய டி.மு.ஹாரம்
(d) தகூணவாரணாஸி உடி.ஹவ ஸவ.ஜகூரெவப்பெரமாள்ளொ
- III. (a) அப்பன் ப்ருதிஷிச்சராமலக்ஷணர்ஹளுக்குதிருவிடையாட்டமாகவி அ ஆயடும்
(b) செ அ கழனி னாபுவிதிருவாஹ லைக்குள்ப அ க்ஷேத்ருகையுமரசதூகடி
(c) ஸாயி இரையிலியாகக்குடுத்தோமிந்த ராமலக்ஷணர் ஹளுக்கு ஸ்ரீ
(d) மதஸெஷ மஹாஜனங்களொம்
- IV. ஸ்வதத்தாஜிசுணாடி வுணாடி வரதத்தாநுவாலநடி
- V. வரதத்தாவஹாரெணஸ்வதத்தந்நிஷ்லடி ஹவெத்
- VI. டிராவாலநயொ உடி.ஜெடி.டி.நா.ஹெ.யொ.துவா
- VII. யநடி டிராநாத.டி.டி.வா.ஹெ.திவா
- VIII.

Transliteration.

- I—
 (a) svasti śrī Bahudhānya samvart sarathu Kāttikai mādu aparapakshatu tvā-
 (b) daśiyum Tiṅkaḷ kaḷamaiyu perṛa Viśākatu nāḷamāna Koṅku-
 (c) koṇḍa śrī Viṣṇuvarddhana-pośaḷa-dēva-chchaturvvēdimāṅka-
- II—
 (a) latu śrīmad-aśēsha-mahā-janaṅkaḷ Lavī-aṇṇan n tiru-Nārāyaṇa-ppe,
 (b) rumāl Chiru-Lavī-aṇṇan Pomini aṇṇan avarkaḷ śrīmad aśēsha
 (c) mahā-janaṅkaḷom śrīmat sarvva-namasyad-agrahāraṁ
 (d) Dakṣiṇa-Vāraṇāsi udubhava sarvvajña Rēvapperumāl nō
- III—
 (a) appan pratishtichcha Rāma-Lakshmaṇar-haḷukku tiruvidaiyāṭṭamāka
 vi 8 ariyem
 (b) še 8 kaḷani nāpraha Tiruvāḷi kalaikuḷ pa 8 kshētrakaiaaiyum-achandrārka
 (c) sthāyi iraiyiliyāka kuḍuttōm-inta Rāma-Lakshmaṇar haḷukku śrī-
 (d) maḍ-aśēsha mahā-janaṅkaḷom
- IV—
 svadattādviguṇam puṇyam paradattānu pālana
- V—
 paradattāpahārēṇa svadattam nishphalam bavēt
- VI—
 dāna-pālanayō . . . dānāchhrēyōnupā
- VII—
 lanam dānāsvarggam-avā [pnō] ti pa
- VIII—

Translation.

Be it well. On Monday the twelfth day of the dark-half of Kārttika in the year Bahudhānya, when there was the constellation Viśākha.

All the mahājanas of the illustrious Konku-koṇḍa-śrī-Viṣṇuvarddhana-Pōśaḷa-dēva-chchaturvvēdi-mangala. Laviyṇṇa, Tirunārāyaṇapperumāl, Chiru-Laviāṇṇan and Pommiāṇṇan granted, for *tiruvaiyāṭṭam* (? worship in the court-yard) of the gods Rāma and Lakshmaṇa consecrated by Udubhava sarvvajña Rēvapperumāl at Sarva-namasyad-agrahāra which is a southern Vāraṇāsi, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakshmaṇa (by) the illustrious aśēshamahajanas.

Two usual imprecatory verses.

Note.

Following local traditions B. L. Rice and other writers have held that Vishṇuvarddhana Hoysaḷa was originally a Jain prince of the name Biṭṭiga and that about 1116 A. D. he was converted into Vaishṇavism by Śrī Rāmānujāchārya and given the name Vishṇuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mēlkōṭe and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Maṇḍya district. The first to be

New inscriptions.

discovered was a lithic record of 1102 A.D. found near the village gateway of Bastihalḷi close to Halēbid. It states that while Ballāḷa I was ruling, his brother Viṣṇu did certain things and suggests that Bittiga already bore the name Viṣṇu in 1102 A. D. or more correctly that the word Bittiga was only a Kannaḍa form popularly used for the prince whose official name was Viṣṇu and that he already bore the latter name ten years before the alleged date of conversion.

The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Sṛī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Kṛṣṇarājasāgara.

Belgola inscription and date.

The record is engraved in Grantha and Tamil characters about 1½" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōḷa ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghaṭikas after sunrise, that is, after 9 P. M. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Viṣṇuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he

Conquest of Kongu.

suddenly burst out with an attack on the Chōḷa provincial capital of Talkāḍ and achieved complete victory over the Chōḷa governor Ādiyama. The Bastihalḷi inscription discovered a few years ago revealed that even during Ballāḷa I's reign Talkāḍ had been attacked and the rule over at least part of Gangavāḍi 96,000 had been claimed by the Hoysaḷas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāḷa in 1101 A.D. The Belgola inscription recently discovered shows that the title of 'Kongukonḍa' or conqueror of 'Kongu' or the Kongu country was claimed for Viṣṇuvarddhana as early as 1098 A.D. when Viṣṇu was evidently a local governor under Vinayāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous Talakāḍu-goṇḍa, etc., except Kongu-konḍa, are claimed for Viṣṇu. Therefore we infer that Viṣṇuvarddhana had even before 1098 A.D. made at least one successful attack on the Chōḷa territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōḷas, that of 1116 A.D. being the most successful as it resulted in the conquest of Talkāḍ.

It is also clear that the prince bore the name Viṣṇuvarddhana even by November 1098 A.D. He appears to have been governor

Vaishnavism.

for a few years since, in imitation of the Chōḷa fashion set up in Gangavāḍi by Rājēndrachōḷa, an agraḥāra was already granted, presumably at Belgola, bearing the name Viṣṇuvarddhana-Hoysaḷa-

Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmaṇa was constructed. The prevalence of Vaishṇavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishṇava Guruparamparas state that Rāmānuja stayed at Tonṇūr for a number of years and came into contact with a prince known as Tonḍanūr-nambi who may be identified with Prince Viṣṇuvardhana, governor of the place.

The Vaishṇava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

Tirunarayana.

The Vaḍagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgoḷa inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Belgoḷa by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

Ramanuja's Advent.

the evidence of the present epigraph that Viṣṇuvarddhana Hoysala was already found as a governor of Tonṇūr when Rāmānuja visited the place, that he had granted an agrahāra called Viṣṇuvarddhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishṇava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishṇavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

12

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Belgoḷa

ಅದೇ ಬೆಳಗೊಳದಲ್ಲಿ ಬಸ್ತಿಮೈದಾನದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ಶ್ರೀಮದ್ರವಿಳಸಂಘೇನಿನ್ನನ್ನಿ ಸಂಘೋಪ್ಯರುಂಗಳಃ ಅನ್ಯಯೋ

Note.

Only the pedestal and the prabhāvali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Draviḷa sangha, Nandi sangha and Arungalānvaya among the Jains. Probabiy those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A.D.

MYSORE DISTRICT

MYSORE TALUK.

13

On a vīragal at Mallegaudana koppalu, Yelwāl hobli.
Size 3'×4'.

Kannada characters and language.

ಇಲವಾಲದ ಹೋಬಳಿ ಮಲ್ಲೆಗೌಡನ ಕೊಪ್ಪಲಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೪'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೃಹ್ಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2. ಟಿ ಮದಟೂ
3. ಳಿ ಧಾತು ಸಂವ
4. ತ್ಸರದ ಅಪ್ಪಾ
5. ಡೆ ಮಾನದ

II ಪಟ್ಟಿ—

6. ಅಮಾವಾಸ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ಳ ಕಿಟುಸೋದರಂ ಕೂಡಿ
7. ತುಟುವ ಕೊ
8. ಣ್ಡುಪೋಗೆ ಒ
9. ಳಿ ನಾಗಯ್ಯ
10. ರಾ ಮಗಂ ಬಾಗ್ಗು
11. ಳಿ ಸಿರಿಯಣ್ಣ
12. ಚಂಗಾಳ್ಳನಂ

III ಪಟ್ಟಿ—

13. ಕಾದಿ ತುಟುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಟಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
15. ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೆಯ್ಡಿ

Transliteration.

I Band—

1. Śrī Rājendra Chōḷa dēvargge yāṇḍu ippattamū-
2. ra maḍarū

3. le Dhātu samva
4. tsarada Āshā
5. da māsada

II Band—

6. Amāvāsyeyandu Tilugara māri Chāṃgāḷva kiru sōdaram kūḍi
7. turuva ko-
8. ṇḍu pōge O-
9. ḷiṇāgayya-
10. rā magam Bāggū-
11. ḷi Siriyanna
12. Chāṃgāḷvanam

III Band—

13. kādi turuva magulchi peṇḍira peṇḍikki kādi satṭam avana
14. tamma
15. A . . . ṇṇa parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājēndra Chōḷa dēva, the year being Dhātu, on new moon day of Āshāḍha—when Tilugara māri Chāṃgāḷva together with his younger brother carried off the cows, Bāggūḷi Siriyanna son of Oḷiṇāgayya fought Chāṃgāḷva, turned back the cows and defending the women died. His younger brother A . . . ṇṇa did parōkshavineya.

Note.

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two vīragals by the side of the village Mallegaudana Koppalu. Both these vīragals belong to the reign of Rājēndra Chōḷa and refer to a cattle fight. The Chāṃgāḷva ruler, most probably Nanni Chāṃgāḷva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present vīragal is set up in memory of one of the two by name Bāggūḷi Siriyanna, son of Oḷiṇāgayya. The hero's younger brother A . . . ṇṇa erected this vīragal. Chāṃgāḷva is given the title of Tilugara māri.

Regarding the date there seems to be some discrepancy. The year Dhātu is stated in the record as corresponding to the 23rd year of Rājēndra Chōḷa's reign. But from various other records of his reign we know that it corresponded to his 25th regnal year. Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Īśvara and hence the year Dhātu must correspond to his 25th year. This difference of two years cannot be accounted for. The given date Dhātu sam, Āshāḍha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year.

14

On a second vīragal at the same place.

Size 5' × 4'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವರ್ಗ್ಗ ಇಣ್ಣು ೨೩ ಧಾತುವನ್ನು ಸಂತೈಸಿದ
2. ಅಪ್ಪಾಡಮಾನದ ಅಮಾವಾಸೆಯನ್ನು ಪಕ್ಕಿಯ ಸಿರಿಯ

3. ಮೈನ ಮಗಂ ಪಞ್ಚಿಯ ಮು
4. ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5. ಲೈಂ ಕಿಱುಸೋದರಂ ಕೂಡಿ ತುಱುಕೊಂ
6. ಡು ಪೋಗೆ ಚಂಗಾಳ್ಯನಂ ಕಾದಿ ತುಱುವುಂ
7. ಪೆಣ್ಣಿರುಮಂ ಪೆಱಿಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ
8. ಈ ಕಲ್ಲಂ ನಿಱಿಸಿದಂ ವುದ್ದಬೆಯು ಮಲ
9. ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōḷa dēvargge iṇḍu 23 Dhātuvastu samtsarada
2. Āshāḍa māśada amāvāseyandu Pañchiya Siriya-
3. mmana magam Pañchiya Mu-
4. ddayyam Tilugara māri Chamgā-
5. lyaṁ kirusōdarām kūḍi tuṟu koṁ-
6. ḍu pōge Chamgālvanam kādi turuvum
7. peṇḍirumam peragikki kādi sattam
8. ī kallam niriṣidaṁ Vuddabeyu Mala-
9. yyan um

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōḷa dēva the year being Dhātu, on the new moon day of Āshāḍha, Pañchiya Muddayya son of Pañchiya Siriyamma—when Changālva together with his younger brother carried off the cows—fought Changālva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected.

Note.

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Siriyamma, who died in defence of cows and women. The vīragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No. 15.

KRISHNARAJANAGAR TALUK.

15

The Bārādūr grant of Śrīpurusha purchased from Mr. Sayyad Yusuff, at Sāligrāma, Krishnarājanagar taluk.

5 plates : ring with elephant seal.

Old Kannada characters ; Sanskrit language.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ ಸಯ್ಯದ್‌ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ. ಹಳಗನ್ನಡಕ್ಷರ ; ಸಂಸ್ಕೃತಭಾಷೆ.

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಅನೆಮೊಹರು ಸಹ.

1. ಒ ಸ್ವಸ್ತಿಜಿತಂ ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾನ್ವವೇಯ ಕುಲಾಮಲವೈರೇ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಳ್ಗೈಕ ಪ್ರಹಾರಖಣ್ಡಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯಶ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೈ

5. ತ್ತಸ್ಯ ನಮ್ಯಕ್ತ್ವಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣಿತಮತಿ ಶಿವಿಶೇಷಸ್ಯ ವಿ

II-A—

6. ದ್ವೈತವಿಕಾರ್ಜನ ನಿಕರ್ಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನಿಶಿತಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ
7. ಶ್ರೀಮನ್ನಾಥವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ದೃಷ್ಟಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ
8. ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾಪೂಜನಪರಸ್ಯನಾ
9. ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರೈಮುಕ ಚರಣಾತಿಮ್ಬೋರ್ಹರಜಟ್ಟವಿತ್ತೀ ಕೃತೋತ್ತಮಾ
10. ಜ್ಞಸ್ಯ ಸ್ವಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಕಯ ಕ್ಕೀತರಾಜ್ಯಸ್ಯ ಕಲಿಯುಗಮಲ ಪಜ್ಞಾವನನ್ನ ಧರ್ಮಪ್ರಜೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II-B—

11. ಮನ್ನಾಥವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅವ್ಯು (ವಿ) ಚೈನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬಕುಲಗಗನಗಭಸ್ತಿಮಾಲಿನ
12. ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನಿದೇವತಾಚ್ಛವಿವಾಧಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿ
13. ಪೂರಿತಾನ್ತರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾರ್ಯಸ್ಯ ವಿದ್ವತ್ಸಪ್ರಥಮಗಣ್ಯಸ್ಯ ¹ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14. ವಿಜೃಂಭಮಾಣಶಕ್ತಿತ್ರಯಸಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತ್ತೂರ್ಪೂರ್ವರುಳು ಪೆಟ್ಟಿಗರಾದ್ಯನೇಕ ಸಮರಮುಖಮುಖಾ ಹೂ
15. ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಶ್ಚಾದಶನಗ್ಗಟೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುದ್ಧಾರ್ಥವಿಮರ್ದ್ಧ

III-A—

16. ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮ್ಬರಾಧಿಪ ಮಾಲಿಮಾಲಾ ಮಕರನ್ದಪುಷ್ಪಪಿಷ್ಪ ರೀಕ್ರಿಯಮೂಣ ಚರಣಯುಗಲನಳಿನಸ್ಯ ಮುಷ್ಕರ
17. ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗನ್ತರ ಪ್ರಥಿತಸಿನ್ಧುರಾಜ ದುಹಿತೃಜನನೀಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18. ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ದೃಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ ²ರಿಪುತಿಮಿರನಿರಾಕರಣೋ
19. ದಯಭಾಸ್ಕರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಮೋದಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಿತಾಭಿಘಾತವ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿ
20. ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಚಕ್ರಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ವನ್ಮೂ

III-B—

21. ರಾಧಿತತ್ರಿವರ್ಗೋ ನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವರ್ಧಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ ಮಹಾರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ
22. ಧೇಯಃ ಅಪಿಚ | ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭಟೋರಸ್ಯವಾಚೋತ್ಥಿತಾಸ್ಯಗ್ಧಾರಾಸ್ವಾದಪ್ರಮತ್ತದ್ವಿಪತತಚರಣಕ್ಷೋದ
23. ಸಮ್ಮರ್ದಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ನಾಭಿಧಾನೇ ರಾಜಾಶ್ರೀವಲ್ಲಭಾಖ್ಯನ್ನಮರಶತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

24. ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಲಾಸಃ || ತಸ್ಯಾನುಜೋಧ್ಯತಿಮತಿದ್ಯುತಿನೀತಿಕೀರ್ತಿರ್ಯೋಷಿತಾಮತಿ ಸೇಷ್ಯೇ
ದಾನಮಾನವಿ ಸ್ತಂ
25. ಭವಿರ್ಧೇಯೇ ಕೃತಬನ್ಧುಭೃತ್ಯ(ವರ್ಗೋ)¹ ಮನ್ವಾದಿಭಿರ್ಯುಧೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವರ್
ಣ್ಣಾಶ್ರಮಃಪ್ರಜಾನಾಂಪಿತೇವಾನುಗ್ರಹ² ಪರ

IV A—

26. ಶ್ವತುರ್ಧಿಕ್ಷುಪ್ರಶಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮಾಕ್ಷಾನ್ತಾನೇಕಶತ್ರುಸಂಘಾ(ಪಹ್ಯ)¹ತ ಕೋಶಪರಿ
ಪೂರ್ಣಾತ್ಮ ಕೋಶೋದ್ವಿಪಲ್ಲಕ್ಷ್ಮೀ ಕಚಗ್ರ
27. ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ವಯಃ ಶತ್ವದನವನತಾಹಿತಸೈನ್ಯಾನೇಕ ತಸ್ಮರಾನ್ತಕರಃ ಸ್ಮೃತ್ಯವಿರೋಧೇನ
ವರ್ಷಶತಪೂರ್ಣಾಯು ಶ್ರೀ
28. ಮತ್ಪೃಥಿವೀ ಕೊಬ್ಬಣ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತನ್ನಿನನ್ನ
ತನರೇಂದ್ರ ಕಿರೀಟಕೋ
29. ಟಿರತ್ನಾಕ್ಷದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ವಯಂವೃತಪತ್ರ್ನಿವಕಾಮನಾಮೂ ಶಿಷ್ವಪ್ರಿ
ಯೋರಿಗಣದಾರಣ ಗೀತಕೀರ್ತಿಃ |
30. ತಸ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣಸಮ್ಪದ್ಯುಕ್ತೇನ ತದಬ್ಜಮೂಲಾಬ್ಜತೇನಾನವರತ ಸಮರ
ಸಂಘಟ್ಟ ನಿ

IV-B—

31. ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚಿರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32. ವರ್ತನಾತಿಶಯ²ಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪೃಥಿವೀ ಕೊಬ್ಬಣಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ
33. ಪೇ²ಕೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ
ಬಾಣಶರ್ಮಣೇ ತೇಗಟ್ಟಾವ್ವಿಪ
34. ಯೇ ಬಾರದೂರ್ನಾಮಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವಸ್ಥತಃ ಅಸ್ಯದಾನಸ್ಯ
ಸಾಕ್ಷಿಣಪ್ಷಣ್ಣವತಿ ಸಹ
35. ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋನ್ಯಾಪಹರ್ತಾರೋಭಾತ್ಕೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾಸಪ್ಪಾಭಿಮ್
ಹದ್ಭಿಃಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

V-A—

36. ಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವಂತಿ || ಬ್ರಹ್ಮಸ್ವನ್ನುವಿಷಂಘೋರಂ ನವಿಷಂ
ವಿಷಮುಚ್ಯತೇ ವಿಷ
37. ಮೇಕಾಕಿನಂ ಹಂತಿಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ ಭೂಮಿದಾನಾತ್ಪರನ್ದಾನನ್ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ವಾಪಂ ನಭೂತಂನಭವಿ
38. ಪೃತಿ ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ
39. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ ಪಷ್ಕಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿ ||
ಅಸ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದಿಕ್ಸೀಮಾನಿ
40. ದುತೂಂಬುರ್ವಳ್ಳಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಟುಪಳ್ಳಂ ಪಶ್ಚಿಮತಮ್ಕಮುನ್ತೆಗುಂಡಿಪಳ್ಳಂ ಉತ್ತರ
ತೋಗೊಟ್ಟೆಗೆಟುಪಳ್ಳಂ || ಚಿತ್ರಾತ್ರಯೇನ ಲಖಿತಂ

I-B—

1. ॐ स्वस्ति जितं भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्वेय कुलामलव्यो
2. मावभासनभास्करस्य स्वखाङ्गैकप्रहार खण्डित महाशिलास्तम्भलब्धबलपराक्रम यश

¹ ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. द्वत्काविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतु- रुदधि
8. सलिलास्वादित यशस श्रीमद्धरिवर्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयम्बक चरणाम्भोर्हरजर्प- वित्रीकृतोत्तमा
10. ङ्गस्य स्वभुजबलपराक्रम कक्रय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभस्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालतूर्णोर्लरेपेर्निगराद्यनेक समरमुखामखा हू
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्गटीकाकारस्य पुत्रस्य दुर्दान्त विमर्द

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य मुष्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननी- कस्य श्रीविक्रम
18. प्रथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. दयभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरूढ भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासुगंधारास्वाद प्रमत्तद्विप-
शतचरणक्षोद
23. सम्मर्द्दभामे सङ्ग्रामे पल्लवंद्रन्नरपतिमजयद्योविळन्दाभिधाने राजाश्रीवल्लभाख्यस्समरगत
24. जयावाप्त लक्ष्मीविलासः ॥ तस्यानुजोभृतिमतिद्युतिनीतिकीर्त्तियोपितामति संव्यो दान
मानविस्रं
25. भविधेयी कृत बन्धुभृत्य (वर्गो) मन्वादिभिर्यथोक्तधर्मोभिरक्षित चातुर्वर्णाश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

26. श्रुतुर्दिक्षु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पह) त परिपूर्णार्त्तम कोशोः
द्विपलक्ष्मी कचग्र
27. ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्यविरोधेन वर्षशत-
पूर्णायु श्रीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तन्दिनन्नतनरेन्द्र-
किरीटको
29. टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्नवकामनामा शिष्टप्रियोरिगणं
दारुण गीतकीर्त्तिः ।
30. तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्कमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33. पे के वातापी वास्तव्याय वत्सगोत्राय तैत्र्यचरणाय नागशर्मणः पुत्राय बाणशर्मणे
तेगदूर्विष
34. ये बारदूर्नामग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणष्णवति सह
35. स्र विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V-A—

36. क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविषंघोरं नविषं विष-
मुच्यते विष
37. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि
38. ष्यति स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयोनुपालनम्
स्वदत्तां
39. परदत्तां वा योहरेति वसुन्धरां षष्टिवर्ष सहस्राणि विष्टायां जायते विक्रमि ॥ अस्यग्रामस्य
पूर्व दिक्सीमानि
40. दुतुंबुर्पल्लं दक्षिणतः परदगेरेपल्लं पश्चिमतस्क्रमुन्ते गुण्डिपल्लं उत्तरतोरोदगेरेपल्लं ॥
चित्राश्रयेन लिखितं

*Transliteration.***I-B—**

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-
Jāhnavēya kulāmala-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaiḥ-prahāra-khaṇḍita-mahā-śilā-
stambha-labdha-bala-parākrama yaśa-
3. sō dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣhaṇa-bhūṣhitasya
Kāṇvāyana sa-
4. gōtrasya śrīmat-Koṅgaṇivarmanā dharmma-mahādhirājasya pitur-anvāgata
guṇa-yuktasya vidyā-vinaya-vihita-vri-
5. ttasya samyak-prajā-pālana-mātrādhigata rājyasya nānā sāstrārththa-sad-
bhāvādhigama praṇita-mati viśēshasya vi-

II-A—

6. dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavaśēshasya nīti-
śāstrasya vaktri-prayōktri-kuśa*lasya
7. śrīman-Mādhava mahārājasya putrasya pitri paitāmaha-guṇa-yuktasya
anēka-chāturddanta yuddhāvāpta chatur-udadhi-
8. salilāsvādita-yaśasa śrīmad-Harivarmma mahādhirājasya putrasya dvija-
guru-dēvatā-pūjana parasya Nā-
9. rāyaṇa-charaṇānudhyātasya śrīmad-Vishṇugōpa-mahādhirājasya putrasya
Tryambaka-charaṇāmbhōrha-rajapavittirikṛittōtamā-
10. ṅgasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya Kaliyuga-mala-
pankāvasanna dharmma vṛishōdhharāṇa-nitya-sannaddhasya śrī-

II-B—

11. man Mādhava-mahādhirājasya putrasya avichchinnāśvamēdhāvabhritā-
bhishikta śrīmat-Kadamba kula-gagana-gabhastimālina
12. śrīmat Kṛishṇavarmma-mahādhirājasya priya bhāginēyasya janani-
dēvatāṅka ēvādhigata-rājyasya vidyā-vinayātīśayapari-
13. pūritantarātmanō niravagraha-pradhāna śauryasya vidvatsu prathama-
gaṇyasya ¹Avinīta-nāmadhēyasya putrasya.
14. vijṛimbhamāṇa-śakti-traya-sampannasya Andariy-Ālattūr-Porulaṛe Peḷṇa-
garādyanēka samara-mukha-makhāhū-
15. ti-prahata sūra-purusha-paśūpahārasya Kirātārjunīyē pañcha-daśa-sargga-ṭi-
kākarasya putrasya durddānta-vimardda-

III-A—

16. vimṛidita-vividha-viśvambharādhipa mauli-mālā-makaranda-puñja-piñjarī-
kriya-māṇa charaṇa-yugala-nalīnasya Mushkara
17. dvitīya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Śīndhu-
rāja duhitri jananiḥkasya Śrīvikrama-
18. prathita-nāmadhēyasya chaturddaśa vidyāsthānādhigata vimalatara-mati
viśēshasya ²ripu-timira-nirākaraṇō-
19. daya bhāskarasya putrah anēka-samara-sampā[di]ta-vijṛimbhita-dvirada-
radana-kulīśābhigāta-vraṇa-samrūḍha bhāsvad-vi-
20. jaya lakṣhaṇa-lakṣhikṛita-viśāla-vakshasthalaś-śaktitraya-samanvitaḥ sama-
dhigata sakala-sāstrārththa-tatvas-sam-ā-

* This letter is written above the line.

¹ This letter is written above the line.

² This letter is written below the line

III-B—

21. rādhita-trivarggō niravadya-charitaḥ pratidinam-abhivarddhamāna-prabhā-
vah śrīmat Koṅgaṇi mahārājō Bhūvikrama-dvitiya-nāma-
22. dhēyaḥ apicha¹ nānā-hētiprahāra-pravighaṭita bhaṭōras-kavāṭōtthitā srig-
dhārāsvāda pramatta-dvīpa-śata charaṇa kshōda
23. sammardda-bhūmē saṃgrāmē Pallavēndran-narapatim-ajayad-yō Viḷandā-
bhidhānē rājā Śrīvallabhākhyas-samara-śata
24. jayāvāpta Lakshminivilāsaḥ || tasyānujō dhṛiti-mati-dyuti nīti-kīrtti yōshitām
ati-sēvyō dāna-māna viśram-
25. bha-vidbhēyī kṛita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhirakshita chātur varṇāśramah prajānām pitēvānugraha² para-

IV-A.—

26. ś-chatur-dikshu-prasānta vigrahaḥ sva-vikramākrāntānēka śatru-saṃghā-
(pahṛi)¹ ta kōśa paripūrṇātina kōśōḥ dvishal-Lakshmi kachagra-
27. ha-grahaṇāsakta-bhujadvayaḥ śaśvad-avanatāhita sainyaṇēka taskarānta-
karaḥ smṛity-avirōdhēna varsha-śata pūrṇāyur śrī
28. mat Prithivī Koṅgaṇi vṛiddharāja Śrīpurusha-dvitiya nāmadhēyaḥ apicha¹
naktan dinan-nata-narēndra-kīrīṭa-kō
29. ṭi ratnārka dīdhiti virājita-pāda-padinah Lakshmyā-svaymvṛita-patirn
Navakāma-nāmā śiṣṭapriyōrigaṇa dāraṇagīta-kīrttiḥ¹
30. tasya pautrēṇa sva pitāmaha-sakala-guṇa-sampad-yuktēna tadanākamālān-
kitēnānavarata samara-saṃghaṭṭa ni-

IV-B.—

31. rākṛitāsēsha-pratipakshēṇa dēva-dvija-guru-pūjā-tatparēṇa chira-kāla-pra-
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātisaya³ buddhinā śrīmat Prithivī Koṅgaṇi mahārājēna Śrīpurusha
nāmadhēyēna ātmanah prathama rājyābhi-
33. shē¹kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charaṇāya Nāgaśarmma-
ṇah putrāya Bāṇaśarmmanē Tēgattūr-visha-
34. yē Bāradūrnāma grāmas sarvva parihārōpēta udakapūrvvan-dattaḥ-asya
dānasya sākshinash-shaṇṇavati saha-
35. sra vishaya prakṛitayaḥ yōsyāpaharttā lōbhāt krōdhat pramādād-vā-sa-
pañchabhir mmahadbhiḥ pātakais-saṃyuktō bhavati yō ra-

V-A.—

36. kshati sa punya bhāg-bhavati api chātra Manu-gītā ślōkā bhavanti ||
Brahmasvantu visham ghōram na visham vishamuchyatē visha-
37. mēkākinam hanti Brahmasvam putra pautrikam bhūmi dānāt paraṇdā-
nan na bhūtan na bhavishyati tasyaiva haraṇāt pāpam na bhūtam nabhavi-
38. shyati svandātum sumahachchhakyam duḥkam anyatra pālanam dānam
vāpālanam vēti dānāch-chhrēyōnu pālanam sva dattam
39. para-dattam vā yō harēti vasundharām shashithim varsha sahasrāṇi vish-
ṭāyām jāyatē krimi || asya grāmasya pūrvva dīksīmāni
40. Dutūmburppallam dakshinātaḥ Paradagere pallam Paśchimataḥ Kamunte-
gumdi Pallam uttarato Gottere Pallam || Chitrāśrayēna likhitam

Translation.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky. A sun illumining the clear firmament of the Jāhnavī (or Gaṅga)-kula,

¹ These letters are written above the line.

² This letter is written below the line.

³ This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvâyana-sagôtra, was śrīmat Konguṇi-varmma-dharmma-mahādhirāja.

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhirāja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarmma-mahādhirāja.

His son, devoted to the worship of Brahmans, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishṇugōpa mahādhirāja.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhi-rāja.

His son, the beloved sister's son of śrīmat Kṛishṇavarmma-mahādhirāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta.

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Porulāre, Peḷnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvinīta).

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named.

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Konguṇi-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smṛitis lived for a complete hundred years was the illustrious Prithuvī-Koṅgaṇi-Vṛiddharāja Śrīpurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kāma, beloved by the good (*śiṣṭa priyaḥ*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmans and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Koṅgaṇi Mahārāja named Śrīpurusha, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgaṭṭūr Vishaya free of all imposts, with pouring of water, to Bāṇaśarmma, son of Nāgaśarmma of Vatsa gōtra and Taitrya charaṇa, dweller at Vātāpi.

Witnesses to this gift.—The existing officials of the Ninety-six thousand.

Whoso resumes this either by greediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahmans is a terrible poison (if seized). It is said that poison is (really) no poison; poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be; the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamunteguṇḍi pallam, and to the north Goṭṭegerepallam.

Written by Chitrāśraya.

Note.

This copper plate record was found by Mr. Sayyad Yusuff, a native of Sāligrāma, Kṛṣṇarājanagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr. Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures $8\frac{1}{4}'' \times 2\frac{1}{4}''$. The thickness of each plate is about $\frac{1}{8}''$. These five plates are strung to a ring $3''$ in diameter. The thickness of the ring is $\frac{1}{2}''$. The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like ma, la, ñga, ja, ba, śa, chha, a, etc., are all in the old form. The loop of ra has joined the serif. The sign of long ū is given below. The sign of long ī is bent above and rounded inside. The sign of e is on the left. In all respects, the writing resembles the 8th century Gaṅga characters. Jihvāmūliya is written by joining 'pa' to 'ra.' In Plate II B, line 11 *avyuchchinnā* is written instead of *avichchinnā*.

LANGUAGE.—Like many Gaṅga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannaḍa language.

GEOGRAPHY.—It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpaṭṭu. If this is the same as Tēgaṭṭūr, the province Tēgaṭṭapura Vishaya may have been somewhere around this village. The village Goṭṭegere mentioned while giving the boundaries of Bāradūr is also near Tegalpaṭṭu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguṇi-mādhava, Harivarman, Viṣṇugōpa, Mādhava, Avinīta, Durvinīta, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguṇi Śivamāra I and his grandson Śrīpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gaṅgas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguṇi Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smṛitis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgaṭṭūr Viṣhayaṛ to Bāṇaśarma, son of Nāgaśarma of Vatsagōtra who was residing at Bādāmi. No epithet is given in the record about Bāṇaśarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bāṇaśarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A.D. (E.C. VI Mg 36 : record of his 25th year. E.C. IV Ng. 85 of 776 is the record of his 50th year).

The officials of the Gaṅgavâḍi 96,000 are stated to have been the witnesses. This is usually given in the Gaṅga copper plate records. The usual benediction and imprecation appear next.

The writer of this record is Chitrâśraya. It is not known whether it is the name of a person or a title.

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnāpuri.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. O . . . ಕೊಂಡ . . ಯದ . . . ಯ ಕುಳದ
2. ಪುಸ್ತಕಗಚ್ಛದ . . . ಭಟ್ಟಾರಕ ದೇವರು . . .

Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhaṭṭāraka dēva (the early portion of the name lost) belonging probably to Koṇḍakundanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A. D.

17

On a pillar in the navaranga of the Īśvara temple at Dharmāpura, Bilikere hobli.

ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ.

1. ಕ್ರೋಧಿ ನಂವತ್ಸರದ ಆಶಾಡ
2. ಬಜಲು ಬೂವಣ ಒದ್ದಿದರು
3. ಸಿವಪನ ವೊಪ್ಪ.

Note.

The navaranga of the Īśvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvaṇa on the 5th of the dark half of Āśhāḍha in the year Krōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A. D. Sivappa is said to have been the witness for this presentation.

PERIYAPATNA TALUK.

18

On the pedestal of the image of Dakṣiṇāmūrti in the navaranga of the Mallikārjunasvāmi temple on the hill at Beṭṭadpur Bettadapur, Hobli.

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ.

1. ಬಹುದಾನ್ಯ
2. ಸಂವತ್ಸರದ
3. ಮಾಘ ಸು ೧
4. ಲ್ಲ

Note.

This small inscription on the pedestal of the Dakshināmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple.

ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ.

1. ಶ್ವಸಿಲಿ ಚೆನ್ನವೀರಗಲು
2. ಡರ ಮೂಗ ಗಂಗಾಧ
3. ರೈಯನ ಶೇವೆ

Note.

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaīya, son of Śvasili Chennavīra gauda. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK.

20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ.
ತೆಲುಗುಕ್ಷರ : ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ಂ|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನಾದ್ರಿಕಲಶಾಯತ್ರ
3. ಧಾತ್ರೀಭತ್ತ್ರಿಯಂದಧೌ || ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ನಗಜೋಪ್ಯಗ

4. ಜೋದ್ಧೂತಂ ಪರಿಣಾವಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈಃ ಮಧ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೈಃ |
ನವನೀತ
5. ಮಿಪೋದ್ಧೂತಮಪನೀಯ ತವೋಮಹಃ || ತಸ್ಯಾನೀತ್ತನಯಸ್ತಪೋಭಿರತುಲೈರನ್ವರ್ಧನಾಮಾ
ಬುಧಃ |
6. ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಪಾಂನಿಘ್ನತೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋವಿತಸ್ಯ
ತನುಜೋ ಯು
7. ದ್ವೇಯಯಾತಿಃಕ್ಷಿತಾ | ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಚ್ಛೇ
8. ತಿರುಮಲಾಭಿಪಃ | ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ಮಯೇ ತತೋಭೂದ್ಭುಕ್ತಮಾ
ಜಾನಿರೀತ್ವರಕ್ಷಿ
9. ತಿಪಾಲಕಃ | ಧೈರ್ಯಾದಾರ್ಯಗುಣೋದಾರೋ ಮೂಲಿರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಿಂ
10. ಹ ಕ್ಷಿತಿಶ್ವರಃ | ದೇವಕೀನಂದನಾತ್ಮಾಮೋದೇವಕೀನಂದನಾದಿವ || ತತೋಪ್ಯವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣರಾಜಮಹೀ
11. ಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವಸರ್ವಾಂಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯನಮಂತಯಾಪ್ರಸೃತಯಾ
12. ವಿಶ್ವಂ ರುಚೈಕೈಂ ಭಜೇದಿತ್ಯಾಶಂಕೈ ಪುರಾಪುರಾರಿರಭವತ್ಫಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
ಪದ್ಮಾಕ್ಷೋವಿಚತುರ್ಭು
13. ಜೋಜನಿಚತುರ್ವಕ್ರೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಗಮಯಾದ್ರಮಾಚಕಮಲಂ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೈದಾ
14. ಯಸ್ಸುಧೀಭಿಸ್ತ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥೋಭೂಪಾಲಾ ಕೃಷ್ಣರಾಜಃ
ಕ್ಷಿತಿಪತಿರಧೀಕೃತ್ಯದುರ್ಮಾ
15. ರಗರ್ವಾ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿ
ಸಾರ್ಥಶ್ರೀ
16. ಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಭಾಸೇ || ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ವೀರಪ್ರತಾಪಃ
17. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದುವೇದಭೂಸಂಖ್ಯಾಗಣತೇ ಶಕಜನ್ಮನಾ |
ಸಾಧಾರಣಾಬ್ದೇ ಮೈಶಾ
18. ಖ್ಯಾಂ ಕೃಷ್ಣವೇಣೀಸರಿತ್ತಟೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಭ್ಯೋ ನಿರಂತರಂ |
ಪದವಾಕೃಪ್ರಮಾಣಾ
19. ಬ್ಧಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುಶಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪಕೇಭ್ಯಸ್ತದಾಗಮೈಃ |
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
20. ಶ್ರೀಮದ್ವಾಗ್ಗೀಶಯೋಗಿನಾಂ || ಪಾಣಿಪಂಕಜನಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
21. ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ಭಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
22. ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಖ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ವಜ್ಞೈಃ
ವಿಚಾರ್ಯಾಜಗತೀಪ
23. ತಿಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಮಹಾಹವೇ | ಆಕ್ರಮ್ಯೋದಯಶೈಲಾಖ್ಯ ದುರ್ಗಂ ಗ
24. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಷ್ ಶ್ರೀನೃಸಿಂಹಾಖ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣರಾಜಮಹೀಪಾ
25. ಮೋದಾನಾಜ್ಜಿತ ಸುರದ್ರುಮಃ || ತತ್ತಾದೃಗ್ವಿಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದೃಘ್ನರ್ಷಸಂಯುತಃ || ಮಠೇನಿತ್ಯಾ
26. ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವಸ್ಯಾಖಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇಶ್ರೇಯಸೇಚ
27. ನಃ || ಅಸ್ಮತ್ಪ್ರಚೀನ ಭೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ತಯೇ | ಪುತ್ರಪಾತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

28. ರಾಜ್ಯವೃದ್ಧಯೇ || ಶ್ರೀಮದ್ಭೀಮರಥೇಯತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
29. ಸಂನಿಭೇ | ಗ್ರಾಮಂಚೆಡೊಣೇದೇಶೇ ಚಿಕ್ಕಕೂಳ್ಳೀತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊಂನಿಟ್ಟಿಗೆ
ಬೊಮ್ಮನಹಾಳೂ ಯ
30. ಸ್ಯದಕ್ಷಿಣೇ | ಬಾನಾಪುರಂಪ್ರತೀಚ್ಯಾಂಚ ಹಿರೆಕೂಳ್ಳಿ ಸ್ತಥೋತ್ತರೇ | ದೇಶೇ
ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದ್ವಾಪ
31. ರಿತಕ್ರಮಾತ್ || ಚತುಸ್ಸೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈ
32. ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣನಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ |
ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ
33. ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |
ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ
34. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |
ಕೃಷ್ಣರಾಯಮಹೀ
35. ಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ತ್ವಜ್ಞೈರ್ವಿಚಾರ್ಯಜಗತೀಪತಿಃ ||
ಮುತ್ಯಿಕ್ಕುರೋಹಿತಾ
36. ಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||
ಸಹಿರಣ್ಯೋ
37. ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾನನಾತ್ತಾಮ್ರಶಾನನಂ |
ಕುಶಲೋಮಂಗಣಾ
38. ಚಾರ್ಯೋವ್ಯಲಿಖದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಖ್ಯಯಾ |
ಲಿಖಿತಾಸ್ತಾಮ್ರಪ
39. ತ್ರೇಸ್ಥೀತ್ರಯಸ್ತ್ರಿಸಂಶತ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೀಯೋನುಪಾಲನಂ |
ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋ
40. ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |
ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿವಿಂ
41. ಪ್ಷಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ |
ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
42. ದತ್ತಾವಸುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
ಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
43. ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ |
ಸರ್ವಾನೇತಾಃ
44. ಭಾವಿನಃ ಪಾರ್ಥಮದ್ರಾಘೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||
(ಹಿಂಭಾಗ) — (ವರಾಹದರೂಪಿದೆ)
- ಕನ್ನಡಕ್ಕರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुङ्ग शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य दंष्ट्रादंडः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यहं तिमिरापहं । सगजोप्यग
4. जोद्धतं हरिणापिच पूज्यते ॥ अस्तिक्षीरमयादेवैः मध्यमानान्महाम्बुधैः । नवनीत
5. मिबोद्धतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः ।

6. पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्विषां निघ्नतैः तस्यायोर्नहुषोपितस्यतनुजो यु
7. द्धययातिःक्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ॥ तद्वंशेदेवकीजानिर्जने
8. तिरुमलाभिपः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वये ततोभूदुक्कमाजानिरीश्वराक्षि
9. तिपालकः । धैर्यौदार्यगुणोदारो मौळिरत्नं महीभुजां ॥ सरसादुदभूतस्मान्नरसिं
10. हक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यवार्यवीर्य श्री कृष्णराजमही
11. पतिः । विभर्तिमणिकेयूरमिवसर्वा महीभुजे ॥ कीर्त्या यस्य समंतया प्रसृतया
12. विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13. जोजनिचतुर्वक्रोभवत्पद्मभूः । काळीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे
स्तुत्यौदा
14. र्यस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी
कृत्यदुर्वा
15. रगर्वान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16. यमिहबहुलीकृत्यकीर्त्यावभासे ॥ राजाधिराजबिरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18. ख्यां कृष्णवेणीसरित्तटे । श्रीमत्परमहंसाख्यपरिव्राड्भ्यो निरंतरं । पदवाक्यप्रमाणा
19. ङ्घिपारीणेभ्यो निरंकुशं ॥ श्रीमद्वैष्णवसिद्धांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20. श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्ये
21. भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22. वेदाङ्गपारीणैस्संख्यावाङ्घ्रिः पुरोहितैः ॥ मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीप
23. तिः ॥ प्रतापरुद्रमत्तेभर्ति जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25. लो दानाजितसुरद्रुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृघर्षसंयुतः ॥ मठे नित्या
26. न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृतात्मये । पुत्रपौत्रपौत्रादि राजानां
28. राज्यवृद्धये ॥ श्रीमद्भूमिरथी यत्र कृष्णवेणीं सरिद्धरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । ग्रामं बेळडोणेदेशे चिक्ककूळीति विश्रुतं । प्राच्यां हौनिहगे बोम्मनहाळू य
30. स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूळिस्तथोत्तरे । देशे कोळ्ळूरु मोदरकल्लद्वाप
31. रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32. र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33. बहुभोगं सभूरुहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णराजमही
35. पालो माननीयो मनस्विनां । मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीपतिः ॥ ऋत्विक्पुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37. दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38. चार्यो व्यलिखद्दीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्ख्यया । लिखिता-
स्ताम्रप
39. त्रेस्मिन् त्रयस्त्रिंशत्सहामुना ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नो
40. ति पालनादञ्चुतंपदं ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां । षष्ठिवर्षसहस्राणि विं
41. ष्ठायां जायते क्रिमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्र

42. दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
 43. भवेत् ॥ सामान्योयं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
 44. भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥

I-B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

1. ० । namas-tunga-śiraś-chumbi chandra-chāmara-châravê । trai-lôkya nagarâ-
rambha mûla stambhâ-
2. ya Śaṁbhavê ॥ Harêr-lîlâ-varâhasya damshtrâ damḍaḥ sa pâtuvaḥ । Hêmâdri
kalaśâ yatra
3. dhâtrî chhatra-śriyaṁ dadhau ॥ kalyânâyâstu tad dhâma pratyûha
timirâpahaṁ sagajôpy-Aga-
4. jôdbhûtaṁ Hariṇâpicha pûjyatê ॥ asti kshîra-mayâd dēvaiḥ madhyamânân-
mahâmbudhêḥ । navanîta-
5. ṁ ivôdbhûtaṁ apanîya tamômahah ॥ tasyâsît tanayas tapôbhiratulair-
anvarthanâmâ Budhah ।
6. puṇyair-asya Purûravâ bhujabalair-Âyur-dvishâm nighnataih । tasy-Âyur
Nahushôpi tasya tanujô yu
7. ddhê Yayâtiḥ kshitau । khyâtas-tasya tu Turvasur vasunibhah Śrî
Dēvayânîpatêḥ ॥ tad-vamśê Dēvakî-jânir jajñê
8. Tirumalâbhipaḥ । yaśasvî nripanâthêshu Yadôḥ Kṛishṇa ivânvyayê ।
tatôbhûd Bukkamâjânir Îśvarakshi-
9. tipâlakah । dhairyaudârya-guṇôdârô mauḷi ratnaṁ mahîbhujâṁ ॥ sarasâd
udabhût tasmân Narasiṁ-
10. ha kshitîsvaraḥ । Dēvakî-nandanât Kâmô Dēvakî-nandanâd iva ॥
tatôpy-avârya-vîrya śrî Kṛishṇa rāja mahî-
11. patih । bibharti maṇikēyûram-iva sarvâṁ mahîbhujê । kîrtyâ yasya
samantayâprasritayâ
12. viśvaṁ ruchaikyam bhajêd ityâśamkya purâ purârir abhavat Phâlêkshanaḥ
prâyaśah । Padmâkshôpi chaturbhu-
13. jôjani Chaturvaktrô bhavat Padmabhûḥ Kâlî khadgam ayâd Ramâcha
kamalam vîṇamcha Vâṇî-karê ॥ stutyaudâ-
14. ryas-sudhîbhis-sa-Vijayanagarê ratna simhâsanasthô bhûpâlân Kṛishṇa
Râjah kshitipatiradharî kṛitya durvâ
15. ragarvân । Gangâtîra Lamkâ prathama charamakâdâcha Hêmâchalâmtâd
â Sêtôrarthi sârtha śrî-
16. yamiha bahulîkṛitya kîrtyâ babhâse ॥ râjâdhirâja birudaḥ śrî rāja
paramēśvaraḥ vîrapratâpah
17. śrî Kṛishṇadēvarâja mahîpatih ॥ nêtrêndu Vêda-bhû-samkhyâ ganitê
Śaka-janmanâ । sâdhâraṇâbdê Vaiśâ-
18. khyâṁ Kṛishṇavênî sarittatê ॥ Śrîmat paramahamsâkhyâ parivrâdbhyô
niramtaram । padavâkya pramânâ-
19. bdhi pārînêbhyô niramkuśam ॥ śrîmad Vaishṇava siddhâmta sthâpakêbhyas-
sadâgamaih । sarvatamtra svatamtrêbhyah

20. śrīmad Vāgīśayōginām || paṇipamkaja samjāta Rāmachandra tapasvinām |
nijaṃtēvāsi varyē-
21. bhyō varadēbhyō varārthinām Vibudhēndra yatīndrēbhyō bhāryābhis
sahitō mudā Vēda-
22. yēdāṃga pārīnais-saṃkhyāvadbbhiḥ purōhitaiḥ || maṃtribhiḥ dēsatatvajñaiḥ
vichārya jagatī pa-
23. tiḥ || Prataparudramattēbhapatim jītvāmahāhavē | ākramyōdaya-sailākhyā
durgam Ga-
24. japatipriyam | kshatriyēt śrī Nṛisimhākhyamahīpati tanūbhavaḥ | Kṛishṇa
Rājamahīpā-
25. lō dānāj-jita suradrumaḥ || tat tādṛig vijayam prāpya tat tādṛigh gharsha
saṃyutaḥ || mathē nityā-
26. īnna-dānārtham | Rāmachandrārchanāyacha dēvasy-ākhaṃḍa dīpārtham
bhūyasē śrēyasē-
27. naḥ || asmat prāchīna bhūpānām anēka sukṛitāptayē | putra-pautra pra-
pautrādi rājānām
28. rājya-vṛiddhayē || śrīmad Bhīmarathī yatra Kṛishṇavēṇim saridvarām |
prāpa tat-saṃgamakshētrē Prayāgakshētra
29. saṃnibhē | grāmam Beladonēdēsē Chikkakūllīti viśritam | prāchyām
Homniṭṭige Bommanahālū ya-
30. sya dakshinē | Khānāpuram pratīchyām cha Hirekūllis-tathōttare | dēsē
Kollūrū Modarakallū dvāpa-
31. ritam kramāt || chatuś sīmā samāyuktam dvikhārī bhūmi saṃyutam | vāpī-
kūpa-tatākādyai
32. r-grīhārāmaishcha saṃyutam || nidhi-nikshēpa-pāshāṇa-siddha-sādhyā
jalānvitam ākshīnāgāmi saṃyuktam
33. bahubhōgam sabhūruham || śishya-prasishya saṃbhōga yōgyam vinimayō-
chitam | dānārtha dharma vikṛīti
34. yōgya bhāgya samanvitam || Vibudhēndra yatīndrēbhyō yaśasvibhyō
yaśasvinām | Kṛishṇa-Rāya mahī-
35. pālō mānanīyō manasvanām || maṃtribhir dēsatatvajñair vichārya
jagatīpatiḥ || ritvik-purōhitā-
36. chārya sabhya sāmājikair yutaḥ || śrī Dig-vijaya-Rāmasya pūjākālē
mahāmanāḥ || sahiranyō-
37. dakam dhārā-pūrvakam dattavān-mudā || śrī Kṛishṇa-rāja-bhūpāla śāsanāt
tāmra śāsanam | kuśalō Maṃgaṇā-
38. chāryō vyalikhad Vīraṇātmajaḥ || ślōkāḥ patrādimaśīlōkamārabhya |
parisaṃkhyayā | likhitās tāmrapa-
39. trēsmin trayastrimśat sahāmuna || dānapālanayōr madhyē dānāchhrēyōnu-
pālanam | dānāt svargam avāpnō-
40. ti pālanādachchutampadam || svadattām paradattām vā yōharēta
vasumdhārām | shashṭhi-varsha sahasāṇi vim-
41. shṭhāyām jāyatē krimiḥ || ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujām |
na-bhōjyā na-kara grāhyā vipra-
42. dattā vasumdhārā || svadattā dviguṇam puṇyam paradattānupālanam
paradattāpa hārēṇa svadattam nishphalam
43. bhavēt || sāmānyōyam dharmasētur nṛipānām Kālē-Kālē pālanīyō
bhavadbbhiḥ | sarvānētām
44. Bhāvinam pārthimardra bhūyo bhūyō yāchatē Rāmachandrah ||

O ॥ śrī Virūpaksha ॥0 (in Kannada character)

Note.

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr. R. Narasimbachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimbachar's note on them.

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Sambhu, the Boar incarnation of Vishṇu and Gaṇapati in three separate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu. Then the pedigree of Kṛṣṇa Dēva-Rāya is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā; his son was Narasimha; his son Kṛṣṇa-Rāja. We are then told that in the month of Vaiśākha of the year Sādhāraṇa corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Kṛṣṇavēṇī, the rājādhirāja rājā-paramēśvara vīrapratāpa Kṛṣṇa-Dēva Rāja, son of the lord of the Kshatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūḷi consisting of two *khāris* of land situated in Beladone dēśa, at the holy confluence of the Kṛṣṇavēṇī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrājakāchārya, padavākya pramāṇābdhi-pārīṇa Vaishṇava-siddhānta sthāpaka, sarvatantra-svatantra*, Vibudhēndra-yatīndra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, ṛitviks, purōhitas and court paṇḍits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the maṭha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honniṭṭige and Bommanahāḷu, to the south Khānāpura, to the west Hire-Kūḷi and to the north Kolḷūru and Modarakallu. By order of the king the grant was engraved by Mangaṇāchārya, son of Vīraṇa. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King-śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgari characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A. D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha, tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva maṭhas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

Madhvāchārya. It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV).
Nāgari characters and Sanskrit language.

Size $11\frac{1}{2}'' \times 7\frac{1}{2}''$.

(3 plates with ring).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧ $\frac{೧}{೨}'' \times ೭ \frac{೧}{೨}''$.

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ).

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗತಿರಶ್ಚುಂ
2. ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
4. ಶ್ರೀಶ್ಚತ್ವರಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಯ
ಗಜೋ
5. ದ್ಭೂತಂ ಪಂಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
6. ನಂ ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಯಂ ಮಹಃ—ಪೌತ್ರಸ್ತನ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ತನ್ಯಾಯುರ
7. ನ್ಯಾತ್ಮಜಸ್ತಂಜಜ್ಞೇ ನಹುಷೋ ಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚ ಪೂರುಸ್ತತಃ—ತದ್ವಂಶೋಭರತೋ ಬಭೂ
8. ವ ನೃಪತಿಸ್ತತ್ಸಂತತಾಶಂತನುಸ್ತತ್ಯೋ ವಿಜಯೋಭಿಮನ್ಯುರುಧಭೂತ್ತಸ್ಮಾತ್ಪರಿಕ್ಷಿ
9. ತತಃ—ನಂವಸ್ತನ್ಯಾಪ್ತಮೋಸಾಸಮಜನಿನವಮಸ್ತನ್ಯ ರಾಜ್ಯಶ್ಚಳಿಕೃಷ್ಣಾಪಸ್ತಸ್ತ
10. ಪ್ತಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತನ್ಯಾಸೀ ದ್ವಿಜ್ಜಳೇಂದ್ರೋ ದಶಮ
11. ಇಹ ನೃಪೋ ವಿರಹಂಮಾಳಿರಾಯ ಸ್ತಾರ್ತೀ ಯೀ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಭೂತ್ತಸ್ಯಮಾ
12. ಯಾ ಪುರಿಶಃ—ತತ್ತುರ್ಯೋಜನಿ ತಾತ ಪಿನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸಸೋ
14. ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ಪೀರೋ ರಾಘವ ದೇವರಾಡಿತ ತತಃ ಶ್ರೀ ಪಿನ್ನ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಚಿನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿಸ್ತು
16. ತಃ—ಯೇನ ಸಾಳುವ ನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧವಾನ ಮಹಸಾಸ್ಥಿರೀ ಕೃತಂ ಸ್ವಃ ಕಾಮಿನೀಃ
17. ಸ್ವ ತನುಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಕಾವನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿನೀಂ ಕ
18. ಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲಾಂಬಿಕಾ ಮುದವಹದ್ಬಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ವ ಕಲಶಾಂಬುಧೇ ಸ್ಪುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲಮ
20. ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರಪಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
21. ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮ
22. ಣೀ ರರ್ಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಮು
23. ಪ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ್ | ತನ್ಯಾಧಿಕೈಸ್ತಮ ಭವತ್ತನಯಸ್ತ ಪೋಭಿಃ ಶ್ರೀ ರಂಗ
24. ರಾಜ ನೃಪತಿ ಶ್ಶಶಿವಂಶ ದೀಪಃ—ಆಸ೯ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ಶತೀಂ ತಿರುಮ
26. ಲಾಂಬಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತೀ ಪ್ರಥಾಮಪಿ ತಿತಿಕ್ಷಯಾ ವಸುಮತೀ ಯಶೋ
27. ರುಂಧತೀಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋ
28. ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

30. ಟಾದ್ರಿ ಕ್ಷಿತಿಶಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
31. ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹಾಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ
32. ನರಾತಿಣೀ ನಮಿತಿ ನಿಹತ್ಯ ನ ರಾಮರಾಜ ನೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ
33. ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷ್ಮಾ ಪರಿಬೃಧ ಕು
34. ಮಾರೇಷ್ಟಧಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷ್ಮಾಪಾಂ ಸ್ತಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹೌ
35. ಜಾ ನ್ಸಾಂಮ್ರಾಜ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕ್ಶೋ ನಿರುಪಮೇ ಶಶಾಸೋರ್ವೀಮವಿ ತಿಸ್ಸಪು
36. ಮೂರ್ತಿಷ್ಠಿ ವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರನರಸ್ಯ ಯಸ್ಯ ಪಟಾಭಿಷೇಕೇ ಸತಿ ಪಾರ್ಥಿವ
37. ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಕ್ಶು ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
38. ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕ ವೀರೇ ಧರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ತ್ಯಂ ವಿಲಗ್ನೇಕೌಟಿ
39. ಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ—ಅನಂತರಂ ತ
40. ತ್ತನಯಃ ಪ್ರತೀತಶ್ಚಕಾನ್ತಿ ಹಸ್ತಾಪಜಿತ ದ್ವಿಶಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚರ
41. ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರೀತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯೈ ವಿಶೇಷ ದು
42. ಯ್ಯಾಶ್ಚಾರಾಶಿ ದುರ್ಗೌಕ ವಿಭಾಲವರ್ಯೈಃ—ಪರಾಷ್ಟ ದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
43. ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊಶಬಿ
44. ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾನ್ ನಾಮುಲಾದಿ

ಪ್ರಕ

45. ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿಲೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
46. ದಾರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನಮರ್ದೀತ್ಯಬಲಜನ್ಯರಭಿ

ಧೀಯ

47. ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ಧಂಡ ಬಲೋತ್ಕಲೇಂದ್ರ
48. ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣೋ ಗಂಡರ
49. ಗೂಲಿ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಿಪು
50. ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀ ವರಾಹ
51. ತಾಂ—ಚಾಲಿಕ್ಕ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಕ ಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
52. ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸ್ತೋಷಣ ರೂಪಜಿ
53. ತಾನಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಬಂಡಃ
54. ರಾಜಾಧಿರಾಜ ಸ್ತೇಜಸ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಪಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಪ
55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠುತಃ—ಕಾಂಭಜ
56. ಭೋಜಕಾಲಿಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ
57. ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
58. ಸ್ಯ ನೃಗನಲನಹಷಾ ನಪ್ಯವನ್ಯಾಮಧಾನ್ಯಾ—ಆ ಸೇತೋರಾನುಮೇರೋರವನಿಸುರನುತಃ

ಸ್ವರಮಾ

59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯಾ ಚಲಾಂತಾದಖಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ

ಶುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

60. ಅಶ್ವರತ್ನ ಪಯೋಧೀಂದು ಗಣಿತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
61. ಖ್ಯಾತೇ ಮಾಸಿ ಚಾಪಾಧ ನಾಮಸಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ವಾ
62. ದಶೀ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾವಾಸ ರಾಮಚಂದ್ರಸ್ಯ ನನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63. ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ನಾರ್ಥಸೌರಭ್ಯಸರಪ್ಪ
64. ದೇ ವಿಜಯೀಂದ್ರ ಸತೀಧೇಂದ್ರೇ ಸಿಕ್ಕೇನ್ನಿಗ್ಧತರಾಯಚ—ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66. ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಜಾವೂನೀಮ್ನಿಚಸ್ಥಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67. ನಾಡೌ ಪಾತೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ಸೀಮಾಂತಾತ್ಪ್ರಗ್ಧಿಸ್ಥಿ
68. ತಂ ತೊಡುವೆಲ್ಲ ಶ್ರೀಶೆಂಬಿಯಂ ಕುಡಿಗ್ರಾಮ ಸೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟ್ಟತೊಟ್ಟಗ್ರಾ
69. ಮನತ್ತಾ ತ್ಸೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾಪೂರೋ ಪೈತ್ತಿವೆಲಿ ಸೀಮಾಂತಯೋರ
70. ಪಿ—ವೆಟ್ಟಾರ್ ಶ್ರೀ ಭೋಗವನ್ನದ್ಯಾರುತ್ತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71. ಶೋಭಿತಂ—ಪಂಚಾಶತ್ಪರಿ ಮಿತಾಭಿವೃತ್ತಿಭಿಶ್ಚ ಸಮನ್ವಿತಂ—ನಾವಲೂರಿತಿ
72. ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73. ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ಗುಹಾರಂ ವಿಧಿಸ್ಥಿತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74. ದ್ರಸ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃತ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ವಭೂಪಸ್ಯ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯ
75. ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾ ಸಂಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಶ್ಚಾಪ್ಪಭೋ
76. ಗ ಸ್ವೀಕಾರೈಶ್ಚ ಸಮನ್ವಿತಂ—ದಾನಾಧರ್ಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77. ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯುತಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78. ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯಚ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79. ತ್ರ ಲಬ್ಧಂತೇ ವಿಪ್ರಾ ಪೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜ್ಞೋಪಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80. ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪದ್ವೈರ್ತಿಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81. ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ಸುಧೀಃ—ಭಾರದ್ವಾಜಾನ್ವಯೋಭ್ಯೇತಿ ಬಹ್ವುಚೋವೃತ್ತಿಪಂಚಕಂ
82. ವಿಕಲ ದಾನಸ್ಯಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ವುಚೋ
83. ತ್ರಿವೃತ್ತಿಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯ
84. ಗೋತ್ರ ಭವೋಬಹ್ವುಚೋತ್ರತ್ರಿ ವೃತ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85. ಗೋತ್ರಜಃ—ಒಹ್ವುಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ—ಕಾತ್ಯಾ
86. ಯನ ಸುಸೂತ್ರೋತ್ರಕಾತ್ಯಪ ಶ್ರುಕ್ಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭ್ಯೇತಿ ಕೋನಪ್ಪೋ ವೃ
87. ತ್ತಿ ಪಂಚಕಂ—ಅಲ್ಲಿಮುಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88. ಟ್ಟೋಪ್ಯತ್ರತ್ರಿವೃತ್ತಿಕಃ—ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ ಬಹ್ವುಚೋದೇವ
89. ಣಭಟ್ಟೋವೃತ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90. ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರಾವುಭೌ ಪ್ರತ್ಯೇಕಂ
91. ಚೈಕಾರ್ಧವೃತ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(ತಿನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

92. ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವುಚೋಗೋಪಿನಾ
93. ಧಜಃ—ಶ್ರೀಮತ್ತೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ವುಚೋ ರಾಘವಾತ್ಮಜಃ—ವಸಿಷ್ಠಗೋ
94. ತ್ರೋಪ್ಯಾಭಲಭಟ್ಟೋಪಿಕನಕಸ್ಯಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣ್ ತಿಂಮ
95. ಪ್ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರಸಜೋ ವೆಂಕಟಯೋಪಿಬಹ್ವುಚಃ ಪೈನಿಷ್ಠಗೋ
96. ವಸಿಷ್ಠಗೋತ್ರಾ ವಿಠಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾತ್ಯಪೋಯಾಜಷಸ್ತಿಂ
97. ಮರ್ಘಸಭೂರ್ವೆಂಕಟಸ್ಸುಧೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ವಚಃ ಉ
98. ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಜುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃತ್ತಿಕಾಃ
100. ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮತೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ರ್ಥಂ ಸ್ಥಾಪಿತಂ ವೃತ್ತಿಸಪ್ತಕಂ—ತದಿಂದನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಧಿತ ಶ್ರೀರಂಗರಾಯ
102. ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾನಸ್ಯಗುಣನಿದಾನಸ್ಯ
103. ಶ್ರೀರಂಗರಾಯನೃಪತೇ ಸ್ವಾಸನತಸ್ತಾಂಮ್ರ ಶಾಸನಶ್ಲೋಕಾ—ಕವಿಶಾಸನ
104. ಸ್ವಯಂಭೂ ಸ್ವರಸಮಭಾಣೀತ್ಸಭಾಪತೇ ಸ್ನಾನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105. ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗಣಪಯಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ
106. ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107. ಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪಾ
 108. ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
 109. ದತ್ತಾಂ ವಾ ಯಾಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾ
 110. ಯತೇ ಕ್ರಿಮಿಃ—ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರ
 111. ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾ
 112. ಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113. ವೇಂದ್ರಾ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತये ನಮಃ—ನಮಸ್ತುಙ್ಗ ಶಿರಶ್ಚು
2. ಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಜ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಮ್ಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲಲಿತಾವರಾಹಸ್ಯ ದಂಭಾದಂಧಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾ
4. ತ್ರಿಶಿಖ್ರಶ್ರಿಯಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯುಹತಿಮಿರಾಪಹಂ ಯದ್ವಜೋಪ್ಯಗಜೋ
5. ದ್ವಿತಂ ಪಶ್ಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ | —ಜಯತಿಸ್ತೀರಜಲಧಿರ್ಜಾತಂ ಸವ್ಯಕ್ಷಣಂ ಹರೇಃ ಆಲಮ್ಬ
6. ನ ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪುರುರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಯುರಾ
7. ಸ್ಯಾತ್ಮಜಸ್ಸಂಜಜ್ಞೇನಹುಪೋ ಯಾತಿರಭವತ್ಸಾಚ್ಚಪುರುಸ್ತತಃ—ತದ್ವಶೇ ಭರತೋ ಬಭೂ
8. ವನೃಪತಿಸ್ತತ್ಸಂತತೌ ಶತನುಸ್ತತ್ತಯೋ ವಿಜಯೋಭಿಮನ್ಯುರುದಭುತ್ಸಾತ್ಪರೀಕ್ಷಿ
9. ತತಃ—ನಂದಸ್ತಸ್ಯಾಘ್ರಮೋಸೌ ಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜಶ್ರಲಿಖಕಕ್ಷಮಾಪಸ್ತಸ್ತ
10. ತಮಶ್ರೀಪತಿರುಚಿರಭವದ್ರಾಜಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸಿಢ್ವಿಜ್ಜಲೇಂದ್ರೋದಶಮ
11. ಇಹನೃಪೋವೀರಹೇಮಾಲಿರಾಯಸ್ತಾರ್ತೀಯಿಕೋಮುರಾರೌಕೃತನತಿರುದಭುತ್ಸಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತ್ತಯೋಜನಿತಾತಪಿನಮಮಹಿಪಾಲೋನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾಮಿತ್ರಗಣಸ್ತತೋಜನಿಹರನ್ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅಹೈಕೇನ ಸಸೌ
14. ಮಿಡೇವನೃಪತಿಸ್ತಸ್ಯೈವಜಃಸುತೋವೀರೋರಾಘವದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀಪಿತ್ರ
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋರಭೂದಸ್ಯ ಬುಕಕಧರಣಿಪತಿಸ್ಸು
16. ತಃ—ಯೇನ ಸಾಲ್ವನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
17. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿ ಬುಕಕಾವನಿಪತಿಕೋ ಬುಧಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿಣಿ ಕ
18. ಮಲನಾಭವಾಙ್ವಿಕನ್ಯಾಂ ಬಲಾಂವಿಕಾಮುದವಹದ್ಬಹುಮಾನ್ಯಶಿಲಾಂ ಸುತೇ
19. ವಕಲಶಾಂಬುಧೇಸ್ಸುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮ
20. ಹಿಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕಕಾಧಿಪಾತ್ ಶ್ರುತಞ್
21. ಗತಿ ಬಲಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಾಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮ
22. ಣೇರರ್ಥಿ ಕದಂಬಕಾಣಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂವಿಕಾಮು
23. ಷ್ಯ ಮಹಿಷ್ಯಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀರಙ್ಗ
24. ರಾಜನೃಪತಿಃ ಶಶಿವಿಂಶದೀಪಃ—ಆಸನ್ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಹೃಶಾಂ ಚ ನಿರಙ್ಗನಾನಿ—ಶರ್ಮಾ ತಿರುಮ
26. ಲಾಂವಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ರುನ್ಧತೀ ಪ್ರಥಾಮಪಿ ತಿತಿಕೃಷ್ಣಾ ವಸುಮತೀಯಶೋ
27. ರುನ್ಧತೀ—ಹಿಮಾಂಶುರಿವೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸದ್ಗುಣೈರಮೋ
28. ದತ ಸಧರ್ಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರತಿರುಮಲರಾಯಂ ವೈಕ

II-A—

30. ಟಾಡ್ರಿಕ್ಷಿತಿಶಂ ಅಜನಯತ ಸ ಏತಾ ನಾನುಪೂವ್ಯಾಕುಮಾರಾ

31. निह तिरुमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिपु श्रीरङ्गमापरिवृढ ५
34. मारेष्वधिरणं विजितारि क्षमापांस्तिरुमलमहारायनृपतिः महौ
35. जास्सांम्राज्ये सुमतिरभिषिक्तो निरुपमेशशासार्वांमपितिसृपु
36. मूर्तिष्विवहरिः यशास्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वैदोः—दानांबुपूरैरभिषिच्यमानादेर्वपदंभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकार्यं विलम्बे कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
40. त्तनयः प्रतीतश्चकास्ति हस्तापजितद्विशाखी श्रीवैगळंबाचिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्य्य विशेषदु
42. र्य्यश्चौराचि दुर्गौकविभालवर्य्यः—पराष्ट्रदित्राय मनः प्रकामभयङ्कर
43. श्शार्गधरान्तरङ्गः—हतरिपुरानिमेषानोकहोयाचकानां होशवि
44. रुदरगंडोरायराउत्तमिडः—महितचरितधन्योमंणियान् सामुलादिप्रक
45. टितविरुदश्रीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46. दार्पणतत्परो रिपूणां अयमवहलुरायमानमदीत्यखिलजमैरभिधीय
47. मानधामा—ताण्डवितोदयो विरुदमन्यरगण्ड तयोहंडबलोत्कलेन्द्र
48. जयपण्डितवीरयुतः—चण्डिमशालिबाहुबलदण्डितवैरिगणोगण्डर
49. गूलिमन्य पुलिमान्य महाविरुदः सारवीररमया समुल्लसन्नारवीटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एविरुदरायरा
52. वेश्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपजि
53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवखंडः—
54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशंरक्षणपरो दुष्ट
55. शार्दूलमर्दनः इत्यादिविरुदैर्वन्दितत्या नित्यमभिष्टुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुति
57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58. स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसेतोरासुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु ओं

II-B—

60. अश्वरत्नपयोर्धीदुगणितेशकवत्सरे । युवसंवत्सरे
61. ख्याते मासिचाषाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
62. दशीतिथौ पेरुंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णाब्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदृप
64. दे विजयार्द्रसतीथेन्द्रेसिष्येस्निग्धतराय च—रघुनन्दनतीर्थश्रीपा
65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावूत्सीस्त्रिचस्थितं नित्यविनोदश्रीवल
67. नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
68. तं तोडुवेल्लि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टुत्तोडुग्रा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कह्वूरोन् पैत्तिवेलिसीमान्तयोर

70. पि वेष्टारुश्रीभोगवन्नद्यारुत्तरतस्थितं—पुदुकुडि ग्रामकेण युतंकणि
71. शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वितं—नावलूरिति
72. विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
73. शोभितं—अचन्द्राकमिदं ग्राममग्रहारं विधित्सितः तिमपास्वुधि चं
74. द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचव्वभूपस्य विज्ञप्तिमनुपालयन्
75. सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
76. ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्व
78. कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
79. त्र लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
80. दृजः—चेन्नपट्टं तिरुमलभदृजः षड्वृत्तिकोत्र च—सहवासिगुरु
81. लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतिबह्वचोवृत्तिपञ्चकं
82. विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
83. त्रिवृत्तिकः—अनन्तपण्डितसुतो गोविंदाचार्य कोविदः उपनन्यु
84. गोत्रभवोबह्वचोत्रिवृत्तिकः—श्रीनारायणबट्टस्य सुतो गौतम
85. गोत्रजः—बह्वचोगिरिभट्टोपि वृत्तित्रयमिहाश्रुते—कात्या
86. यनसुसूत्रोत्रकाश्यपश्शुक्लयाजुषः—तिमरससुतोभ्येति कोनप्पोवृ
87. त्तिपञ्चकं—अलिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
88. द्रो प्यत्रत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
89. णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभदृजः—तिरु
90. मलभट्टात्मजो वेङ्कटयोपि थाजुषौ—हरितगोत्राबुभौ प्रत्येकं
91. चैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

III-A —

92. गुरुरायस्य नन्दनः वेंकटोप्यात्रेय गोत्रोबह्वचोगोपिना
93. थजः—श्रीमत्कोनेरिभट्टोपि बह्वचोराघवात्मजः—वसिष्ठगो
94. त्रोप्यौभलभट्टोपिकनकसृजः—याजुषोगौतमगोत्रोवीणेतिम
95. प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिबह्वचः—वैसिष्ठगो
96. वसिष्ठगोत्राविट्टलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
97. मरसभूवेंकटस्सुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
98. दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
99. त्तमरसात्मजः—वेंकटोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
100. सुरेन्द्रतीर्थवर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
101. र्थं स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्य्यस्यप्रथितश्रीरङ्गराय
102. वर्य्यस्य—शासनमतिबलशासनतरुकरदानस्य गुणनिदानस्य
103. श्रीरङ्गरायनृपतेस्सासनतस्तांश्रशासनश्लोकान्—कविशासन
104. स्वयंभूस्सरसमभाणीत्सभापतेस्सूनुः—श्रीरङ्गरायभूपालशा
105. सनाट्टीराणात्मजः—श्रीमद्रणपयाचार्योव्यलिखत्तांश्रशासनं
106. दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं—दानात् स्वर्गमवा
107. प्रोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणंपुण्यपरदत्तानुपा
108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां पृष्टिर्वर्षसहस्राणि विष्टायांजा
 110. यतेक्रिमिः—एकैवभगिनीलोके सर्वेषामेव भूभुजां न भोज्यानकर
 111. ग्राह्याक्प्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का
 112. ले काले पालनीयोभकद्भिः—सर्वानेतान् भाविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration.

I-B—

1. śubham-astu śrī Gaṇâdhipatayê-namah namas-tunga śiraś-chum-
2. bi chandra-châmarâ-châravê trai-lôjya-nagarârambha-mûla-stambhâya
Sam-bhavê Harêr-
3. lîlâ-varâhasya damshtrâ-damḍas-sa-pātu vah | Hêmâdri-kaḷasâ yatra dhâ-
4. trîś chchhatra-śrîyam dadhau | kalyânâyâstu taddhâma prattyûha-timirâ
paham yad-gajôpy-Agajôd-
5. bhûtam pañchâsyênâpi lâlitaṁ | jayati Kshîra-jaladêr-jâtam savyêkhsanam
Harêh âlamba-
6. nam chakôrânâm amarâyushkaram mahah pautras tasya Purûravâ Budha-
sutaṁ tasy Âyura
7. syâtmâjas samjañê Nahushô Yayâtirabhavat tasmâchcha Purus-tataṁ
tad-vasê Bharatô babhû-
8. va nripatiḥ tat samtatau Samtanustattaryô Vijayôbhimanyurudabhût
tasmât Parîkshi-
9. t-ttataṁ—Namdas-tasyâshtamô sau samajani navamas tasya rājñas Cha-
likka kshmâpastasta-
10. ptama śrî pati ruchir abhavat rāja pûrvô narêndrah tasyâsît Bijjalêndrô
daśama
11. iha nripô vîra-Hemmâli-râyah târtîyîkô murârau kṛita natir udabhût
tasya Mâ-
12. yâ-purîśaḥ tat-turyôjani Tâta Pinna mahîpâlô nijâlôkanatra-
13. stâ-mitra-gaṇas-tatô jani haraṇ durgâni saptâhitât ahnaikêna sa sô-
14. midêva nripatis tasyaiva jajña sutô vîrô Râghava Dêvarâḍiti tataṁ
śrî Pinna-
15. mô bhûpatiḥ Âravîti-nagarî vibhôr abhûd asya Bukka dharani-patis su-
16. taṁ yêna Sâluva-Nṛisimha rājya mapyêdhamâna mahasâ sthîrî-kṛitaṁ svah
kâminîḥ
17. svatanu kâmtibhir âkshipmtîm Bukkâ-vanîpa-tilakô budha-kalpa-śakhî
kalyânînim Ka-
18. malanâbha ivâbhdhi-kanyâm Ballâmbikâ muda vahaḥ bahu mânaya
śîlâm sutê
19. va Kalaśâmbudês-surabhilâ sugam Mâdhavât kumâramiva Samkarât
Kula-ma-
20. hi-bhṛitaḥ-kanyakâ Jayamtamamara prabhôr api Śachîva Bukkâdhipa
śrutam ja-
21. gati Ballamâlabhata Râma-râjam sutam śrî-Râma-râja kshitipasya
Chimtâma-
22. nêr arthi kadambakânâm-Lakshmîr ivâmbhôruha-lôchanasya Lâkkambi-
kâ mu

23. shya mahishyalâsit¹ tasyâ dhikais-samabhavat tanayas-tapôbhil
Srîramga-
24. râja-nripatih Śaśi-vamśa-dīpah āsan samullasati dhāmani
25. yasya chitram nêtrāṇi vairi-sudrīśām cha niramjanāni śatīm Tiruma-
26. lāmbikām charita-līlay-Arumdhatī prathām-apī titikshayā vasumatī yaśō
27. rumdhatīm-Himāmsūrivā Rōhinīm hṛidaya-hārinīm sad-guṇair amō
28. data sadharminīm ayam avāpya vîrāgrāṇihrachita-naya vi-
29. chāram Rāma-rājam cha dhīram vara Tirumala rāyam Venka-

II-A—

30. tādri-kshitīsam ajanayata sa êtân anupūvyâ kumârâ-
31. n iha Tirumala-dēvyāmēva rājâ mahaujōh sakala-bhuvana-kamṭakâ-
32. n arātin samiti nihatya sa Rāma-rāja vîrah Bharata-Manu-Bhagîrathâ-
33. di rāja prathita yaśāh pra-śāsāsa chakram urvyāb trishu Śrî-Ramga kshmâ-
paribridha-ku
34. mārēshvadhiraṇam vijitāri kshmâpāms-Tirumala mahârāya nripatih
mahau-
35. jas-sāmrājye sumatir abhishiktō nirupamē śāsāsōrvīm api tisrishu
36. mûrtishviva ariḥ yaśasvinām agra-sarasya yasya patṭābhishêkê sati
pārtthi-
37. vēmḍōh dānāmbu-pûrair abhishichyamānâ Dēvî-padam Bhûmir iyaṇ
jagâhê
38. yasmin śāsatyêka-vîre Dharitrīm êṇākshinām ēva kârśyam vilagnê kauṭi-
39. lyam tat kuṃtalê karkaśatvam tad vakshōjê chāpalam tat kaṭākshê
anamtaram ta-
40. ttanayaḥ pratitas chakāsti-hastāpajita dviśākhî śrî Vemgalāmbachira-
41. punya-rāsi Śrîramgarāyaḥ śrita-bhāgadheya vārāsi-gāmbhîrya viśēsha-du-
42. ryyaś-chaurāchi durgau kavibhāla varyyaḥ parāshtra-digrāya-manah
prakāma bhayaṃkara
43. śŚārmga-dharātarnmgaḥ hata-ripur-animēshâ nôkahô yāchakānām hośabi-
44. rudara gaṃḍō rāyarāutta mindah mahita-charita dhanyô maṃṇiyān sāmū-
ladi praka-
45. ṭita-biruda-śrīḥ pāṭitārāti lōkah ubhaya-dala-pitāmahô natānām abhaya-pa-
46. dārpaṇa tatparô ripūnām ayamava halurāya-mānamardīty-akhila janai
rabhidhīya-
47. mānadhāmâ-tāṃḍavitô-dayô biruda manyara gaṃḍa tayōḍḍaṃḍa balô
tkalēṃdra
48. Jayapamḍita vîrayutaḥ-chamḍimâ-sāli bāhu-bala daṃḍita vairi-gaṇô
Gaṃḍara
49. gūli manya puli mānya mahâ birudaḥ sâra-vîra-ramayâ samullasan Āravīti-
pu-
50. ra-hāra-nāyakaḥ-kuṃḍalīśvara-mahābhujasrayan maṃḍalika dharāṇi
Varāha
51. tām Chālikka-Chakravartī māṇikka mahākīrīta mahanīyaḥ ē birudarāyarâ
52. vēśyaika bhujanga-ramaṇīyaḥ-oshadhi-patyupamāyita gandandas tōshana
rūpaji-
53. tāsama kāṇḍaḥ bhāshege tappuva rāyara gaṇḍaḥ pōshana nirbhara bhû nava-
khamḍaḥ
54. rājādhi-rājas tējasvî śrî-rāja paramēśvaraḥ śishta samrakshanaparô dushta-
55. sârdûla-mardanaḥ ityâdi birudair vaṃḍitatyānityam abhishtutaḥ Kāmbeja

56. Bhôja Kālinga Karahatādi pāthivaiḥ pratihāra-padam-prāptaiḥ prastuta-
stuti-
57. ghôshanah sôyam Śrī-ramgarāya-kshitipati tilakô ratna-Sinhāsana-sthah
kīrtyā nītyā nira-
58. sya Nṛiga-Nala Nahushānapy-avanyām athānyān ā Sêtor ā Sumêrôr
Avani-suranutāḥ svaram ā
59. chOdayādrêr ā Pâschâtya chalāmtād akhila hṛidaya māvajrya rājyam
prasāsti śubham astu ôṃ

II-B—

60. asva-ratna-payôdhimdu ganitē Śaka-vatsarē Yuva-samvatsare
61. khyātē māsi cha Āshādha nāmāni | pakshê valakshê puṇyâyām prathamā Dvâ-
62. daśī tithau Perumkoṇḍa purāvāsa Rāmachamdrasya sannidhau paḍa-vākya
pramā-
63. nābdhi pâragāya suyôgine sarva-sâstra pasūnārtha saurabhya rasa-shatpa-
64. dē Vijayīmdra satīthēmdrē sishyē snigdha-tarāya cha Raghunāmdana
tīrtha-Śrîpâ-
65. da-hastāmbujanmanē Surēmdratīrtha Śrîpāda guravē paramātmanē Chôla-
66. māmdala rājyastham Tamjāvûr-simni cha sthitam nityavinôda śrî Vala
67. nāḍau pāttôcha kīrtitam Vāḍavillava Nallûrôs-simāmtāt prāgdiśi sthi-
68. tam Toḍuvelli śrî-Sēmbiyamkuḍi grāma simāmta dakshinam Kāṭṭattotta
grā-
69. ma nattāt simāmtādapi paschimam Tirukkarhāvûrôn Paittiveli simām
tayôr a-
70. pi Vettāri śrî-Bhōgavannadyâr uttarata sthitam Pudukkuḍi grāmakēna
yutam kaṇi-
71. śa-sôbhitam pañchâsat parimitābhir vrittibhis cha samanvitam Nāvalûr iti
72. vikhyāta grāmasya prati-nāmakam-Rāmachamdrapuram chēti śritam
vāstûpa-
73. sôbhitam-ā chamdrākram imam grāmam agrahāram vidhitsitah-Timnapām-
budhi cha-
74. mdrasya nityam dharma pravṛtītinah vīra śrî Chavvabhūpasya vijñapti-
m anupālayan
75. sarvamānyam chatus-simā samyutam cha samantataḥ—nidyādibhischa
ashta-bhō-
76. ga svikāraischa samanvitam--dānādhamana vikṛiti yōgyam vinimayô-
chitam
77. Śrirangarāya Dêvêndrah śrî-Dhanêśô mahā-yasāḥ sahiranya-payô-dhārā-
pūrva-
78. kam dattavān mudā-pratigrihya cha tam grāmam Surēmdrô viprasād-vyadhāt
vrittimāmtô-
79. tra likhyāmtē viprâ Vêdānta pâragāḥ Yājushôpy Ātrēyā gôtrah śrî Tiru-
mala Bha-
80. ttajah-Chennapaṭṭam Tirumalabhaṭṭah shadvṛtirikôtracha sahavāsi guru
chāṇa
81. Lakshmīnārāyaṇas sudhîḥ—Bhāradvājānvayôbhyēti Bahvṛichôr vṛitti
pamchakam
82. Vikala-dāsasya sutô Bhāradvājānvayôdbhavaḥ-sudhîr Ānanda-bhaṭṭôpi
Bahvṛi chō-
83. tra trivṛtirikah-Anamta pamḍita sutô Gôvindāchārya kôvidaḥ Upananyu

84. gôtrabhavô bahvrichôtra trivṛrtikah śrī-Nārāyaṇa bhaṭṭasya sutô
Gautama-
85. gôtrajah-Bahvrichô Giri-bhaṭṭôpi vṛrtitrāyamihâśnutê Kâtyā-
86. yana su-sûtrôtra Kâśyapaśukla Yājushah Timmarasa-sutôbhyêti Kôna-
ppô vṛi-
87. rti pañchakam—Allima bhaṭṭasya sutô Bhāradvājānvayôdbhavaḥ
Yājusha śrī-Tirumalabha-
88. tṭôpyatra tri vṛrtikah-Dēvaṇa bhaṭṭasya sutô Bhāradvāj-ānvayôd-
bhavaḥ bahvrichô Dēva-
89. na bhaṭṭô vṛrti trayam ihâśnutê-Dēvapūjai Śrinivâśah śrī-Tirumala
bhaṭṭajah Tiru-
90. mala bhaṭṭâtmaĵô Veṃkaṭayôpi Yājushau Harita gôtrâ ubhau pratyêkam
91. chaikârdha vṛrtikau-Yājusha Śrivatsa gôtrô

III-A—

92. Guru rāyasya namdanah Veṃkaṭôpy-Ātrēya Gôtrô bahvrichô Gôpinâ-
93. thajah-śrīmat Kônēri bhaṭṭôpi Bhavrichô Rāghavâtmajah-Vasishtā gô-
94. trôpy-Aubhala bhaṭṭôpi kanaka srijah Yājushô Gautama gôtro Vīne
Timma-
95. ppayôpicha-Gautamas Timmarasajô Veṃkaṭayôpi Bahvrichah Vaisishṭha
gô
96. Vasishtā-gôtrâ Viṭṭhala sutas Timmarasâpi cha Kâśyapô Yājushas
Tim
- 346 97. marrasabhûr Veṃkaṭassudhîh-Raṅgubhaṭṭa sutô Yājushah Kauśikâ-
nvachah U-
98. dayam bhaṭṭôpi Konjubhaṭṭa putrôpi Yājushah śrī-Tirumala bhaṭṭas cha
śrīmat-
99. Tammarasâtmajah Veṃkaṭapôpi sarvē tē pratyêkam chaika vṛrtikâh
100. Surēndra-tīrtha varyēṇa sva-maṭhē nityavâsinah—Rāmachandrasya
pūjâ-
101. rtham sthâpitam vṛrti saptakam tadidam naya-dhuryasya prathita Śri-
ranga-rāya
102. varyasya-sâsana mativala sâsana taru kara dānasya guṇa-nidānasya
103. Śrīranga-rāya nripatēs-sâsanatas-tāmra sâsaṇa ślōkan-kavi-sâsana
104. Svayambhûh sarasamabhânīt Sabhâ patēs sūnuh-Śriramgarāya bhūpāla
śâ-
105. sanâd Vīraṇâtmajah śrimad Gaṇapayâ-châryô vyalikhat tāmra sâsanam
106. dāna-pālanayôr madhyê dānât chchhrēyōnu pālanam dānât Svargam
avâ-
107. pnôti palanâd achyutam padam-svadattâd dviguṇam puṇya para-dattānu
pâ-
108. lanam-para-dattâpahârēṇa sva-dattam nishphalam bhavet-sva-dattām
para-
109. dattām vâ yau harēta vasumdharam shashtir varsha sahasrâṇi vishtâyām-
jâ-
110. yatê kṛimih-êkaiva bhaginî lōkê sarvēshām ēva bhūbhujām na bhōjyâ
na kara
111. grāhyâ vipra-dattâ visundhara sāmānyōyam dharma-sêtur nripāṇām
kâ

112. lê kâlê pâlanîyô bhavadbhiḥ-sarvânêtân bhâvinah pārthi
 113. vëndrân bhûyô bhûyô yâchate Râmachandrâḥ Râmachandrâya namah

(in Kannada characters) Śrî-Virûpâksha.

Note.

(See M. A. R. 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring $11\frac{1}{2}$ " by $7\frac{1}{2}$ ". The record is engraved in Nāgari characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Kaṇṇāṭaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālāngiri plates (M. A. R. 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīrāṅga-Rāya thus: In Pūru's race was born Bharata, in whose line was Śantanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parīkshit. Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vīra-Hemnāḍi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīṭi-nagari. His son was Bukka who firmly established even the kingdom of Sāḷuva Narasimha. His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīrāṅga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkaṭādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīrāṅga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīrāṅga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-dala-pitamaha*, *biruda manyara-gaṇḍa*, *gaṇḍaragūḷi*, *mānya puli*, *maṇḍalika-dharani-vāraha*, *Chālikka-chakravartī* and *biruda rāya rāhuta vēśyāḍika bhujāṅga*. He was the chief gem in the necklace Āravīṭipura, and had Manniyān Sāmūḷa and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshāḍha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Tinmapa, with all the usual rights, the village Nāvalūr, sur-named Rāmachandra pura, together with the village Puḍukkūḍi, situated in Nityavinōda-valanāḍu of Tanjāvūr sīma in the Chōḷa-maṇḍala kingdom, to the *padāvākyapramāṇābdhi-ṣārāga*, a bee in gathering the fragrant honey of the flowers the śāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his maṭha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares. The boundaries of the villages granted are thus given:—to the west, Vaḍavillava-nallūr; to the north, Toḍuvelli śembiyenkuḍi;

to the east, Kāṭṭattotta; and to the south, Tirukkarhavūr, Paittiveli and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-sāsana-svayambhū (apparently a title) and the plates were engraved by Virāṇa's son Gaṇapayāchārya. After five usual final verses comes the king's signature—śrī Virūpāksha.

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language.

Size 11"×8½" (the last plate only).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೧" × ೮ ½".

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ).

(ಮುಂಭಾಗ)—

1. ಕಾಂಭೋಜ ಭೋಜ ಕಾಳಿಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲ
2. ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ || ೨೪ || ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕ್ಕಿ
3. ತಿಪತಿತಿಲಕೋರತ್ನಸಿಂಹಾಸನೇಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನ್ನೃಪನಳನಹು
4. ಪಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ವೈ
5. ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ವಾ ದಾಚಲಾಂತಾದವಿಳಹೃದಯಮಾ
6. ವಜ್ರ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಂತಿ || ೨೫ || ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಧೀಂದು ಗಣಿತೇಶಕಜನ್ಮ
7. ನಾ | ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಫಲಪ್ರದೇ || ೨೬ || ಕೃಷ್ಣ ಪಕ್ಷೇತ್ಯ
8. ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ರಾಂಮಹಾತಿಥೌ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9. ಪಾಕ್ಷಸ್ಯನಂನಿಧೌ || ೨೭ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾಜು
10. ಪಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೮ || ಶ್ರೀಮದ್ವೈ
11. ಪ್ಲವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗಿರೀಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ
12. ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೯ || ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾಚಾರ್ಯಾಣಾಂ
13. ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಿಜಯೀಂದ್ರಾರ್ಯಯೋಗಿನಾ
14. ಂ || ೩೦ || ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
15. ತ್ವಾರ್ಥವೇದಿನೇ ಜಿತ ವಾದಿನೇ || ೩೧ || ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
16. ಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯಃಬಂಧವೇ || ೩೨ ||
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀಸುಧೀಂ
18. ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ || ೩೩ || ಮಠೇನಿತ್ಯಾನಂದಾನಾ
19. ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ತಯೇ || ೩೪ || ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ | ಗ್ರಾಮಂತಥೈವಬಾಡಾಮಿ ದೇಶೇಖ್ಯಾಡಾಭಿದಂ ಪರಂ || ೩೫ || ಮಲಾ
22. ಪ ಹಾರೀಣೀತೀರೆ ತುಂಗಭದ್ರೋತ್ತರೇತಟೇ | ಯಡವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
23. ನವೀದೇಶಸಂಸ್ಥಿತಂ || ೩೬ || ಸಿಂದುಸೂರೋರಧ ಸ್ಥಾಚ್ಚ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞ
24. ತಂ || ೩೭ || ಅರಳೇಹಳ್ಳೇ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ || ೩೮ || ಧರ್ಮವಿ
25. ತ್ಸಚಿವೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಸಿದ್ಧಸಾ
26. ಧೈಜರಾಸ್ಥಿತಂ || ೩೯ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂಸಭೂರು
27. ಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ೪೦ || ತಿಷ್ಯಪ್ರತಿಷ್ಯ
28. ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಿಂಭಾಗ)——

29. ನಮಸ್ವಿತಂ | ಪರೀತಃ ಪ್ರಯುತೈಃ ಪುರೋಹಿತ ಪುರೋಗಮೈಃ |೪೦||
30. ವಿನುತೈರ್ವಿವಿಧೈಶ್ಚೌತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ರಾಂತಕೀರ್ತಿ
31. ಸಂಪನ್ನಶ್ಚುದ್ಧಮಾನಸಃ |೪೧|| ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
32. ಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
33. ತ್ತವಾನ್ಮುದಾ ||೪೨|| ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾಸನಾದ್ವೀರಣಾತ್ಮಜಃ
34. ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವ್ಯಲಿಖತ್ತಾಮ್ರಶಾಸನಂ |೪೩|| ಶ್ರೀ
35. ದಾನಪಾಲನಯೋ ಮರ್ಘೈದಾನಾಭ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮ
36. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೪೪|| ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂಪರ
37. ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ |೪೫||
38. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷಸಹ
39. ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ |೪೬|| ಏಕೈವಭಗಿನೀಲೋಕೇಸರೈಷಾ
40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ |೪೭||
41. ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುನ್ಯಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
42. ದ್ವಿಃ | ಸರ್ವಾನೇತಾರ್ಥಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾರ್ಥ ಭೂಯೋಭೂಯೋ ಯಾಚ
43. ತೇ ರಾಮಚಂದ್ರಃ
ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

*Transliteration.***Front—**

1. Kāmhhôja-Bhôja-Kâlimga-Karahâtâdi parthivaiḥ sauvidalla
2. padaprâptaiḥ prastuta stuti ghôshanah |24|| sôyam Śrīramgarâja kshi-
3. tipati tilakô ratna simhâśanasthah kirtyâ nityam nirasyan nripa Nala-Nahu
4. shân-apy-avadhyân-athânyân| âsêtôr-â Sumêrôr avani-suranutah svai-
5. ramâchôdayâdrêr âpâschâd âchalâmtâd-akhilahridayam â-
6. varjya râjyam prasâsti |25|| âśva-ratna-payôbdhimdu ganitê Śakajanma-
7. nâ| Yuva-samvatsare Mâgha mâsy-amôgha phala pradê |26|| Kṛishṇapakshê
tra-
8. yôdasyâm Sivarâtryâm mahâtithau| Pampâkshêtrnivâsa śrī Virû-
9. pâkshasya samnnidhau |27|| śrīmat-paramahamśâkhyâ-parivrâdîsatâ-ju-
10. shâm | padavâkya-pramânâbdhi pârinânâm niramkuśam |28|| śrīmad-Vai-
11. shṇava siddhâmta samsthâpana garīyasâm Râmachamdra-padâmbhôja
12. pûjakânâm mudâsadâ |29|| śrīmat Surêmdra yatirât-pâṇipam-
13. kaja-janmanâm | sadva-tamtra svatamtra śrī Vijayîmdrâryayôginâ-
14. m |30|| nijâmtêvâsinê Madhvasiddhâmtârthôpadêsinê | Vêda-Vêdânga-ta
15. tvârtha vêdinê jîtavâdinê |31|| âśêshatîrtha samchâra pavitrîkṛita
16. chêtasê| vidvat-kumuda samdôha kaumudî priya bamdhavê |32||
17. râjâdhirâjakâtîra kôṭikûtârchitâmgghrayê śrī Sudhim-
18. drayatîmdrâya bhaktâbhîṣṭa pradâyinê |33|| mathê nityâmna dâna-
19. rtham Râmachamdrârchanâyacha | asmat prâchîna bhûpânâm anê-
20. ka sukritâptayê |34|| śrī Tâmaragerê râjyê grâmam Bachchanahâ-
21. lûka m| grâmam tathaiva Bâdâmi dêśê Khyâdâbhidaḥ param |35|| Malâ-
22. pahârinî tîrê Tumgabhadrôttarê tatê | Yaḍavâlâbhida grâmam Mâ-
23. navîdêśa samsthitam |36|| Smḍbusûrôradhasthâchcha grâmam Chimcha-
lasamjñi-
24. tam |0|| Aralêhallî nâmânâm Tâvudugumḍêradhah sthitam |37||
dharmavi-

25. t-sachivairêvam nischitya grâma pañchakam | nidhi-nikshêpa-pâshâna
siddha sâ
26. dhya jalânvitam | 38 || akshîṇâgâmi samyuktam bahubhogyam sabhûru
27. ham | vâpî-kûpa-taṭâkaiścha-grahârâmais-cha samyutam | 39 || śishya-
praśishya
28. sambhogyayogyam vinimayôchitam | dānārtha dharma vikṛiti-yogyā
bhāgya

Back—

29. samanvitam | parītaḥ prayutaiḥ snigdhaiḥ purôhitapurôgamaiḥ | 40 ||
30. vinutair vividhair śrautapathikair vibudhair-yutaḥ | digantavisrāmṭa
kīrti
31. sampannassuddhamānasah | 41 || Śrīraṅga rāja bhupâlô mânanī-
32. yô manasvinām | sahiranyôdakam dhārâ-pūrvakam da-
33. ttavân mudâ || 42 || Śrīraṅgarāja bhupâla śâsanât Vīraṇâtmajah
34. kuśalô Mīṅgaṇâchâryô vyalikhatntâmra sâsanam || 43 || srī
35. dāna-pālanayôr madhyê dānâ chhreyônupālanam dānât svargam a-
36. vâpnôti pālanād Âchyutam padam || 44 || sva dattâ-dviguṇam puṇyam
para
37. dattānupālanam | paradattâpahârēṇa sva dattam nishphalam bhavet || 45 ||
38. svadattam paradattam vâ yôhareta vasumdharām shashti varsha saha-
39. srāṇi viśṭhâyām jāyate krimiḥ || 46 || ēkaiva-bhaginī lôke sarvēśhâ-
40. m-ēva bhūbhujām na bhōjyâ na kara grāhyâ vipra-dattâ vasumdharâ || 47 ||
41. sāmānyōyam dharmasêtur nripāṇām kâlê kâlê pālanīyô bhava-
42. dbhiḥ | sarvân etân bhāvinah parthivēmdrân bhūyô bhūyô yâcha-
43. tē Rāmachmdrah

srī Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmi matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshêtra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmaragere kingdom, Khyāḍa in Badāmdēśa, Yadvāla on the bank of the Malāpahārīnī and the Tungabhadra in Mānavi-dēśa, Chinchala below Sindusūr and Aralihalli below Tāvudugunḍi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuḍa in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-pramāṇābdhi-pārīṇa, Vaishṇavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Maṭha. By order of the king, Vīraṇa's son Mīṅgaṇâchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz., Ś 1497, Yuva sam. Māgha ba. 13, correspond to Saturday, 28th January 1576 A.D.

23

Fourth copper plate record in the same matt.

Telugu characters and Sanskrit language; 3 Plates: Size 11"×8½".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

3 ಹಲಗೆಗಳು; ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

೦|| ೧ ||೦

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಜಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ತಾದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾಶ್ರೀ ಭತ್ರ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು
ಪೋದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋದ್ಭೂತಃ ಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವೈಕ್ಷಣಂಹರೇಃ | ಅಲಂಬನಂ
6. ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಯ ರಂಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯಪುರೂ
7. ರವಾಬುಧನುತಸ್ತಸ್ಯಾಯು ರಸ್ಯಾತ್ಮಜಃ | ಸಂಜಜ್ಞೇನಹುಷೋ
8. ಯಯಾತಿರಭವತ್ ಸ್ಯಾಚ್ಚ ಪೂರುಸ್ತತಃ | ತದ್ವಂಶೇಭರತೋಬ
9. ಭೂವನ್ಯಪತಿಸ್ತತ್ಸಂತತೌಶಂತನು ಸ್ತತ್ಪುರೋವಿಜಯೋಭಿಮ
10. ನ್ಯುರುದಭೂತ್ಸ್ಯಾತ್ಪರಿಕ್ಷತ್ತತಃ | ನಂದಸ್ತಸ್ಯಾತ್ಮಜೋನೌಸ
11. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಯಶ್ಚಲಕ್ಷ್ಯಾಪಸ್ತತ್ಸಪ್ತಮಶ್ರೀನರಪ
12. ತಿರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾನೀತ್ಸಜ್ಞನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನ್ಯಪೋವೀರಹೇಮಾನುರೂಪಸ್ತಾತೀಯೀಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತ್ಸ್ಯ ಮಾಯಾಪುರೀಶಃ |೭|| ತತ್ಪುರೋ
15. ಜನಿತಾತಚಿನ್ಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾನೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನ್ಯಪತಿ
17. ಸ್ತಸ್ಯೈವಜಜ್ಞೇನುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತಿತತ್ತ್ರೀಪಿಂನಮೋ
18. ಭೂಪತಿಃ |೭|| ಅರವಾಟಿನಗರೀ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
19. ಸ್ತುತಃ | ಯೇನಸಂನ್ಮತನ್ಯಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹಸಾಸ್ಥಿರೀ
20. ಕೃತಂ |೮|| ಸ್ವಃಕಾಮಿನೀಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
21. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂ
22. ಬಿಕಾಮುದವಹದ್ಭಹುಮಾನಶೀಲಾಂ |೯|| ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23. ಳಾಶುಗಂಮಾಧವಾತ್ಕುಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಸುತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25. ಮರಾಜಂಸುತಂ |೧೦|| ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

೦|| ೨ ||೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಭೂ

27. ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀ
 28. ರಂಗರಾಜನ್ಯಪತಿ ಶ್ಯಶಿವಂಶಧೀರಃ | ಅಸೌನಮುಲ್ಲನಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿ
 29. ತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30. ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಭಯ
 31. ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕಪೀರೇಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ತ್ಯಂಪ
 32. ಲಗ್ನೇ | ಕಾಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂತತ್ಯಚ್ಚಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿಯೇನ | ಯೇ
 34. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಡಶಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35. ೧೫ || ಜಿತರಿಪುರನಿಮೇಷೈಸ್ತೂಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ
 36. ರಾಯಾಸ್ತಮಿಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ಸಿಂಹಲಾಲಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು
 37. ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳಪಿತಾಮಹೋನತಾನಾಮಭ
 38. ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪೂಣಾಂ | ಅಲಮಯಮರಿರಾಜಮಾನ ಮರ್ದೀತ್ಯ
 39. ಖಿಲಜನ್ಯೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ
 40. ರಗಂಡ ತಯೋದ್ಧಂಡ ಬಲಹಃ | ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಂಡಿ
 41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ
 42. ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲನನ್ನಾ ರವೇಟಿಪುರದಾ
 43. ಯನಾಯಕಃ | ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀವರಾಪ
 44. ತಾಂ | ೧೯ || ಓಷಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ಸಮಕಾಂ
 45. ಡಃ | ಭಾಷಿಯ ತಪ್ಪುವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಭೂವನಖಂಡಃ |
 46. ೨೦ || ರಾಜಾದಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47. ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
 48. ತಸ್ತುತಃ | ಹಿಂದು ರಾಯಸುರತ್ರಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ || ೨೨ ||
 49. ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಷ್ಟದಾಯಕಃ | ನಿತ್ಯಾನದಾನ ನಿರತಸ್ತತ್ಕ
 50. ಥಾ ಸಕ್ತಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
 51. ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ ನೃಪನಳನಹುಷಾನಪ್ಯವಧ್ಯಾನಧನ್ಯಾನ್
 52. ಆಸೇತೋ ರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ
 53. ಶ್ವಾಧಾಚಲಾಂತಾದಖಿಳ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾಂತಿ || ೨೪ ||
 54. ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣಿತೇಶಕಚಿಕ್ಷಿತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಹಲಗೆಯ ಮಂಭಾಗ) —

೦ || ೩ || ೦

55. ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿಠಲಸ್ಯಸ್ಥಿತೇ ಮಲೇ ರಾಮಾ
 56. ಭಿಷೇಕಸಮಯೇ ರಾಮವಿಠಲ ಸಂನಿಧೌ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾ
 57. ಡೀಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೭ || ಶ್ರೀ
 58. ಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂ
 59. ಜಕಾನಾಂ ಮುದಾಸದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60. ನ್ಮನಾಂ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61. ತೇವಾಸಿನೇಮಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ
 62. ದಿನೇ ಜಿತವಾದಿನೇ | ೩೦ || ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತಸೇವಿದ್ವತ್ಕ
 63. ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕ್ತಾಭೀ
 65.ಷ್ಟ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮಠಂ | ವಿ
 66. ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯೈಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಆನೇಹೊನ್ನೂ
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೊಪ್ಪಳದೇಶೇಪಿ ಲೇಪಗಿರೈ

68. ಭಿಧಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69. ಪುರಂ ಹೊನ್ನಮಟ್ಟೆ ಗ್ರಾಮಂ ಕುಪ್ಪಿಗಿದೇಶಗಂ | ೩೫ || ತಥಾಚಕ್ರಲಕೋಟ್ಯಾಖ್ಯ
70. ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪತಿ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71. ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ಭೇಶಚ್ಛ್ರೈ ಗ್ರಾಮಪಟ್ಟಂ ಸುಮಂತ್ರಭಿಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72. ಪಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಬೋ
73. ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈರ್ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74. ಂ | ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮ ವಿಕ್ರೀ
75. ತಿಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76. ರೋಗಮೈಃ | ವಿನುತೈರ್ವಿವಿಧೈಃ ಶ್ರುತಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77. ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ
78. ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸ
79. ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವ್ಯಲಿಖತಾಮೃತಾಸನಂ |
80. ೪೨ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ
81. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ ||

(ತೃತೀಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

82. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತ
83. ಂ ನಿಷ್ಫಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |
84. ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85. ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
86. ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರಿಕಾಲೇ ಪಾಲನೀಯೋ
87. ಭವದ್ಭಿಃ | ಸರ್ವಾನೇರ್ತಾ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾ
88. ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಕರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ.

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಿವಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲोक्य ನ
2. ಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲಿಲಾಚರಾಹಸ್ಯ ದಂ
3. ಷ್ಠಾಂದಂಸಾಪಾತುಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಂಧೌ | ಕಲ್ಯಾಣಾಸ್ತುವೋಹಾಮ
ಪ್ರತ्यूಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋಹೂತಃ ಪಶ್ಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತೀಕ್ಷಿರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ | ಆಲಂಬನಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃ | ಸಂಜ್ಞೇನಹುಷೋ
8. ಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚಪೂರುಷತಃ | ತದ್ವಂಶೇ ಭರತೋ ವ
9. ಭೂವ ನೃಪತಿಸ್ತತ್ಸಂತೌಶತನುಸ್ತತುರ್ಯೋ ವಿಜಯೋಮಿ ಮ
10. ನ್ಯುರುದಭೂತಸ್ಮಾತ್ಪರೀಕ್ಷತಃ | ನಂದಸ್ತಸ್ಯತ್ಮಾಜೋಸೌ ಸ
11. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಕ್ಷಮಾಪಸ್ತತ್ಸಪ್ತಮ ಶ್ರೀ ನರಪ
12. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನೃಪೋ ವೀರಹೇಮಾನುರೂಪಸ್ತಾರ್ತೀಯಿಕೋ
14. ಮುರಾರೌಹಿತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತತುರ್ಯೋ
15. ಜನಿತಾತ ಚಿತ್ರಮಮಹಿಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನತರಾಃದುರ್ಗಾಶ್ರಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ರಿಧೇವ ನೃಪತಿ |

17. स्तस्यैवजज्ञेसुतो वीरोराघवदेवराडितित श्री पिनमो
18. भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
19. स्सुतः । येनसंनुतनृसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपंतीं बुक्कावनी पतिल
21. को नवनीरजाक्षीं । कल्याणिनीं कमलनाभ इवाब्धि कन्यां मल्लां
22. बिका मुदवहद्वहुमानशीलां । ९ ॥ सुतेव कलशांबुधेः सुरभि
23. लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25. मराजंसुतं । १० ॥ श्रीरामराजक्षितिपस्य चिंतामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

26. कदंब का नाम लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27. च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28. रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
29. त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31. कंपिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणामेवकाश्यं च
32. लभे । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥
33. १४ ॥ माहंतिदानानि महाभुजेन कीर्तैर्निदानानि कृतानि येन । ये
34. षां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
35. १५ ॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश विरुदर गंडोराय
36. रायास्तर्मिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
37. द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
38. य पदार्पण तत्परोरिपूणां । अलमयमरिराजमानमर्दात्य
39. खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
40. र गंड तयोदंड वलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41. म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
42. महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नारवेटि पुरदा
43. य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44. तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषणं रूपजिता समकां
45. डः । भाषितपण्णुवरायरगंडः पोषण निर्भरभूवनखण्डः ।
46. २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूरायरगण्डा
47. ङ्कः परराज भयंकरः । २१ ॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
48. तस्तुतः । हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
49. इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
50. था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितिपति तिलकोरत्नसिं
51. हासनस्थः कीर्त्या नित्यं निरस्यन् नृपनलनहुषानप्यवध्यान धन्यान् ।
52. आसेतो रासुमेरोरवनिसुरनुतः स्वैरमाचोदयाद्रेरा पा
53. श्वादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54. बाण पावकवेदैर्दु गणितेशकचिह्नितः । श्रीमति श्रीमुखेवर्षे

III-A—

०॥३॥०

55. श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थितं मठं गामा
 56. भिषेकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परिव्रा
 57. डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
 58. मद्वैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पू
 59. जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
 60. न्मनां । सर्वतन्त्रखतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
 61. तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
 62. दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
 63. मुद संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
 64. रकोटिकूटार्चिताङ्गये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
 65. ष्टप्रदायिने । ३२ ॥ मुदगल्लमहादेशे मयूरक्षेत्रगं मठं । वि
 66. बुधेन्द्रयतींद्रैभ्यः प्रागेवार्यैः समर्पितं । ३३ ॥ आने होसू
 67. रु नामानां ग्रामं जनपदैर्युतं । तथा कोण्डलदेशेऽपि लेपगिर्य
 68. भिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
 69. पुरं होन्नमद्वेग्रामं कुष्टिनिदेशगं । ३५ । तथाटेक्कलकोट्याख्य
 70. देशेग्रामं मनोहरं । हेरकत्विति विख्यातं तुङ्गभद्रा तटस्थित
 71. ० । ३६ ॥ एवं निश्चित्य धेशज्ञैर्ग्रामषट्कं सुमन्त्रिभिः निधिनिक्षेप पा
 72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
 73. ग्यं सभूरुहं । वापीकूपतटाकाद्यैर्ग्रहाराभैश्च संयुत
 74. ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्धधर्मविक्री
 75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
 76. रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
 77. रामराजभूपालो माननीयोमनस्विनां । सहिरण्होदकं
 78. धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
 79. नद्वीरणात्मजः । कुशलोमङ्गणाचार्योऽव्यलिखत्ताम्रशासनं ।
 80. ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
 81. मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

82. स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
 83. ० निष्फलं भवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
 84. षष्टिवर्षसहस्राणि विष्टायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
 85. सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
 86. रा । २६ सामान्योऽयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
 87. भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयोया
 88. चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

I-B—

1. śrī | nams-tunga śiraś-chumbi chandra chāmara chāravē | trai-lōkya-na-
2. garārambha mūla-stambhāya Śambhavē | Harēr līlā varāhasya dam-
3. shīrādamḍas-sapātuvaḥ | Hēmādri kalasā yatra dhātrī chchatra śriyam
dadhau | kalyāṇāyāstu vōddāma prathyūha timi-
4. rāpahāḥ | sagajōpyagajōdbhūtaḥ paṁchāsyēnāpi lālitaḥ |
5. jayati kshīra jaladhēr jātaṁ savyēkshaṇaṁ Harēḥ | ālambanam
6. chakōrāṇām amarāyushkaram mahāḥ | pautrastasya Purū-
7. ravā Budha-sutas tasya Āyur asyātmaṇaḥ | samjajñē Nahushō
8. Yayātir abhavat tasmāchcha Pūrus tataḥ tadvaṁsē Bharatō ba-
9. bhūva nṛipatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
10. nyur udabhūt tasmāt-Parīkshat-tataḥ | Namdas tasyātinajō sau sa-
11. majani navamas tasya rājñas-Chalakka kshamāpas tat-saptama sṛī narapa-
12. tir abhavat rājapūrvō narēndraḥ | tāsyaśīt Śajjanēndrō
13. dāsama Udunṛipō vīra Hēmānurūpas tārtiyikō
14. Murārau kṛitanatir udabhūt tasya Māyāpurisaḥ ||6|| tatturyō-
15. jani Tāta-Chinnama mahīpālōnījālōkanas chāsīn mitraganaḥ tatō
16. ghanatarāḥ durgāscha yēnāvṛitāḥ | anyē kēchana sōgnidēvanṛipati-
17. stasyaiva jāñē sutō vīrō Rāghavadēvarāditi tata sṛī pīṇnamō
18. bhūpatiḥ ||7|| Āravīti nagarī vibhōrabūdasya Bukkadharāṇipati
19. ssutaḥ | yēna samnuta Nṛisimharājyamapyēdhamāna mahasā sthirī-
20. kṛitaṁ ||8|| svaḥ kāmīnī svatanu kāmṭibhirākshi paṁtīm Bukkāvanīpa-tila-
21. kō navanīrajākshīṇṇ | Kalyāinīm Kamala-nābha ivābdhi kanyām Mallām-
22. bikā mudavahad bahumānnyasītaḥ ||9|| sutēva kalasāmbudhēḥ surabhi-
23. lāsugam Mādhavāt Kumāram iva Śamkarāt kulamahībhṛitaḥ kanyakā
jayam-
24. tam amara prabhōrapi Śachīva Bukkādhīpāt sutam jagati Mallamāla-
bhata Rā-
25. marājam sutam ||10|| śrī Rāmarāja kshitipasya chintāmanēḥ prabhūtārthi-

II-A—

26. kadambakānām Lakshmīrivāmbhōruhalōcha-nasya Lakkāmbikābhū-
27. chcha kuṭumbanīti ||11|| tasyādhikais samabhavat tanayas tapōbhiḥ Śrī-
28. ramgarāja nṛipatis Śasivaṁsadhīrah | āsan samullasita-kāmṭibh-irasya chi-
29. tram nētrāṇi vairi-suhṛidām cha niramjanāni ||12|| yasya sṛī Rāmarāja
30. sya vaisyā iva mahībhujāḥ | prayachchhamti ka ram nityam atyartham
bhaya-
31. kampitāḥ ||13|| yasmin sāsatyēkavīrē dharitṛīm ēnākshīṇām ēvakārsyam va-
32. lagnē | kautilyam tatkuṇṭalē karkasatvam tadvakshōjē chāpalam tat
katākshē ||
33. ||14|| mahamti dānāni mahābhujēna kīrtēr nidānāni kṛitāni yēna | yē-
34. shām yathā samkhyatayā cha pūrvam parājitaḥ shōḍasa pārthivēndrāḥ
35. ||15|| jitaripur-animēshai stūyamānōpi nityam śāsābirudara gamdō rāya-
36. rāyāstamimḍaḥ | prathitatara charitraḥ simha lālātakādi prakatitabiru-
37. dasrīḥ pāṭitārātīlōkaḥ ||16|| ubhayadaḥ pitāmahō natānām abha-
38. ya padārpana tatparō ripūṇām | alam ayam ari rājamānamardītya
39. khilajanair abhigīyamāna dhāmā ||17|| tāmḍavitōdarō birudamānya
40. ra gamḍa tayōddamḍābalahāḥ | karīmḍrajayapamḍita vīrayutaḥ | chamḍi
41. māśāli bāhubaladamḍita vairigaṇaḥ | gamḍagūḷi manya pulimānya

42. mahābirudaḥ || 18 || sāravīraramayā samullasan Āravīti puradā-
 43. ya nāyakaḥ | kuṇḍaliśvaramahābhujāśrayan maṇḍalīka dharāṇi Varāha-
 44. tāṃ || 19 || ōśadhi-patyupaināyita-gaṇḍaḥ tōshaṇa-rūpajitā samakāṃ-
 45. ḍaḥ | bhāshiya tappuva rāyara gaṇḍaḥ pōshaṇa nirbhara bhū vanakhaṇḍaḥ |
 46. 20 || rājādirājas tējasvī śrī rājaparamēśvaraḥ | mūru-rāyara gaṇḍā-
 47. mkaḥ pararāja-bhayamkaraḥ || 21 || bhāshātilaṃghya bhūpāla bhujamga-
 chari-
 48. tastutaḥ | Himdurāya suratraṇō duṣṭa śārdūla mardanaḥ || 22 ||
 49. ityādi birudair nityaṃ vaṃdinām iṣṭa dāyakaḥ | nityāmnadāna niratas-
 satka-
 50. thāsaktamānasah || 23 || sōyam śrī Rāmarājaḥ kṣhitipati-tilakō ratna-siṃ-
 51. hāsanasthaḥ kīrtiyā-nityaṃ nirasyan nṛipa Naḷa Nahushānapya vadhyāna-
 dhanyān |
 52. āsētōr āsumērōr avanisuranutaḥ svairam āchōdayādrēr āpā-
 53. schād āchalāmtād akhilahṛidayam āvarjya rājyaṃ prasāsti || 24 ||
 54. bāṇa-pāvaka-Vēdēṃdu gaṇitē Śakachiṇitaḥ | Srimati Śrīmukhē varshē

III-A—

55. śrī Rāma-navmī dinē || 25 || dakṣiṇadvāri Vijaya Viṭhalasya sthitē maṭhē
 Rāmā-
 56. bhishēkasamayē Rāmaviṭhala saṃnidhau || 26 || śrīmat paramahamṣākhyā
 parivrā-
 57. dīsatājushāṃ | padavākya-pramāṇābdhi pārīṇānāṃ niramkuṣaṃ || 27 || śrī-
 58. mad Vaishṇava siddhānta saṃsthāpana-garīyasāṃ | Rāmachandra-padām-
 bhōja pū-
 59. jakānāṃ mudāsadā | 28 || śrī Jitāmitratīrthāya pāṇi-paṃkaja-ja-
 60. nmanāṃ | sarvatamtra svatamtra śrī Raghunaṃdanayōgināṃ | 29 || nijām-
 61. tēvāsinē Madhvasiddhāntārthōpadēsinē | Vēdavēdāṃga tatvārtha vē
 62. dinē jitavādinē | 30 | asēsha-tīrtha-saṃchāra pavitrīkṛita-chētasē vidvat ku-
 63. muda saṃdōha kaumudī-priyabamdhavē | 31 || rājādhirāja kōṭi-
 64. rakōṭi-kūṭārchitāṃghrayē śrī Surēndrayatīndrāya bhaktābhī-
 65. sṭa pradāyinē | 32 || Mudugallu mahādēsē Mayūrakshatragam maṭham | Vi-
 66. budhēndra yatīndrēbhyaḥ prāgēvāryaiḥ samarpitaṃ | 33 || Ānēhosū-
 67. ru nāmāṇaṃ grāmam janapadairyutam | tathā Koppala dēsēpi Lēpagiryā-
 68. bhidhamparam | 34 || grāmam Gaṃgāvatīdēsī Sirugāpuranāmakam Mallā-
 69. puram Honnamatte grāmam kuṣṭhīgīdēsagam | 35 || tathā Tekkala kōṭyā-
 khyā
 70. dēsē grāmam mānōharam | Hērakalviti vikhyātam Tumgabhadra tātasthita-
 71. m | 36 || ēvam nischitya dēsajñair grāma shatkaṃ sumantribhiḥ | nidhini-
 kshēpa pā-
 72. shāṇa siddha-sādhyā jalānvitam | 37 || akṣhīṇāgāmi samyuktam bahu bhō-
 73. gyaṃ sabhūruham | vāpikūpatatākādyair-grahārāmaishcha samyuta-
 74. m | 38 || śishya prasishya saṃbhōgayōgyaṃvinimayōchitam | dānārdha dhar-
 ma vikrī-
 75. ti yōgyabhāgya samanvitam | 39 || paritaḥprayutaiḥ snigdhaiḥ purōhita pu-
 76. rōgamaiḥ | vinutair vividhaiḥ śrautapathikair vibudhairyutah | 40 || śrī
 77. Rāmarāja bhūpālō mānanīyō manasvinām | sahiranyōdakam
 78. dhārāpūrvakam dattavān mudā || 41 || śrī Rāmarāja bhūpāla śāsa
 79. nād Vīraṇātmajaḥ | kuśalō Maṃgaṇāchāryō vyalikhat tāmra-sāsanam |
 80. 42 || dāna-pālanayōr madhyē dānāchhrēyōnupālanam | dānāt svarga-
 81. m avāpnōti pālanād Achyutam padam || 43 ||

III-B—

82. svadattā dviguṇaṃ puṇyaṃ paradattānupālanam | paradattāpahârêṇa sva-
datta-
83. ṃ nishphalam bhavêt | 44 || sva-dattām para-dattām vâ yôharêta vasuṃ
dhârām |
84. shashthir varsha sahasrâṇi vishthâyām jāyatê krimih | 45 || ékaiva bhaginî
lôkê
85. sarvēshām êva bhûbhujām | na bhôjyâ na kara grâhyâ vipradattâ vasuṃdha-
86. râ | 46 sâmanyôyam dharmasctur nripânām kâlêkâlê pālanîyô
87. bhavadbhih | sarvân êtân bhāvinah pârthivêṃdrân bhûyôbhûyô yâ-
88. chatê Râmachamdrah || srî || śrî

Śrî Virûpāksha°

Note.

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāya and is identical in its contents with the grant of Śrî-Ranga-Rāya I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrî-Ranga Rāya by Lakkāmbikā, the record proceeds to give some details about him: Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-dala-pitāmaha*, *biruda-mānyara-gaṇḍa* and *gaṇḍara gūli*. He was the chief gem in the necklace Āravītipura and had *simha-lalāṭa* and other insignia. The inscription then records that the *rājādhirāja* *rājaparamēśvara*, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, *Suratrāṇa* of the Hindu kings, Rāma-Rāja, on the Śrî-Rāma-Navami day of the year Śrîmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Viṭhala at the time of the *abhishēka* or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijayaviṭhala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the maṭha at the Mayūrakshētra in Mudugalludēśa, which had been previously granted by his ancestors to Vibudhēndra yatindra, Lēpagiri in Koppaladēśa, Śirugāpura in Gangāvati-dēśa, Mallāpura and Honnamatṭe in Kushtigi-dēśa and Hērakallu situated on the bank of the Tungabhadra in Tekkala kōṭa-dēśa to (with epithets as given in the previous records Nos. 22 and 23) Surēndra yatindra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmitra-tīrtha. The engraver was Vīraṇa's son Mangaṇāchārya. After five usual final verses the record closes with the signature śrî Virûpāksha.

Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa in 1565 A.D. and also the great-grandfather of Śrî-ranga-Rāya I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record Ś 1435 Śrîmukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size 11¼"×8¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧¼"×೮¼"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ.

(ಮುಂಭಾಗ) —

೦ || ೩ || ೦

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇಮತೇ | ರಾಮಾ
2. ಭಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸಂಸ್ಥಿತೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀತತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುಗಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾಸಿನೇಮಧ್ವಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ
ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಠಪ್ರದಾಯಿನೇ | ೩೨ || ಮಲೇನಿತ್ಯಾನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ | ೩೩ || ಲೋಲೇ ನಾಮಕಂಗ್ರಾಮಂಸರೈ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪಟ್ಟಣೀಯೇಪಿ ಮಲ್ಲೂರೋರಪ್ಯಧ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀತು
13. ಂಗ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ | ಕಮಾರ ಕಟ್ಟೆನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದ್ವತೀನದೀತೀರೇಶ್ರೀರಚ್ಛೇಹಳ್ಳಿ ದೇಶಗಂ ಗ್ರಾಮಂಚಚಿಕ್ಕಮೊ
15. ರಟಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮಶ್ರಿಕಂಧರ್ಮತತ್ಪರೈಸ್ಸಚಿಮೈಸ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಷಾಣ ಸಿದ್ಧ ಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ || ೩೯ || ಪರಿತಃ ಪ್ರಯುತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20. ರೋಗಮೈಃ | ವಿನುತೈರ್ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರ ಶಾಸನಂ | ೪೨ || ದಾನಪ್ಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಯಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವನುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ

(ಹಿಂಭಾಗ) —

28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಷ್ಣಃ || ೪೫ || ಏಕೈವ ಭಗವೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
 29. ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
 30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೋದೋಭವದ್ಭಿ
 31. : ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋಯಾ
 32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

೦ || ೩ || ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ स्थिते मठे | रामा
2. भिषेकसमये राम विठल संनिधौ || २६ || श्रीमत्परमहंसाख्य परिव्राडीशता
3. जुषां | पदवाक्य प्रमाणाब्धि पारीणानां निरंकुशं | २७ || श्रीमद्वैष्णव सिद्धा
4. न्त संस्थापनगरीयसां | रामचन्द्र पदांभोज पूजकानां मुदा स
5. दा | २८ || श्रीजितामित्रतीर्थार्य पाणिपङ्कजजन्मनां | सर्वतन्त्र स्वतंत्र
6. श्रीरघुनन्दनयोगिनां | २९ || निजांतेवासिने मध्वसिद्धांतार्थोपदे
7. शिने वेदवेदाङ्ग तत्त्वार्थवेदिने जितवादिने || ३० || अशेषतीर्थसंचारपवित्री
8. कृतचेतसे | विद्वत्कुमुदसंदोह कौमुदीप्रियबंधवे | ३१ || राजाधिरा
9. ज कोटीरकोटिकूटार्चितांग्रये | श्रीसुरेंद्रयतींद्राय भक्ता
10. भीष्टप्रदायिने | ३२ || मठे नित्यांनदानार्थं रामचन्द्रार्चनाय च |
11. तुंगभद्रोत्तरेतिरे श्रीलक्ष्मीश्वरदेशगं | ३३ || टोललीनामकं ग्रामं सर्व
12. संपत्समृद्धिदं | वसवापट्टणीयेपि मल्लोरण्यधस्थितं | ३४ || देशे श्री तु
13. ङ्गभद्रायाः दक्षिणं तीरमाश्रितं | कंमार कट्टेनामानं ग्राममत्यंत
14. सुंदरं | ३५ || कुमुदतीनदीतीरे श्रीरद्वेहाल्लि देशगं ग्रामं च चिक्कमो
15. रटि नामकं शुभदायकं | ३६ || एवं ग्रामत्रिकं धर्मतत्परै रसचिवैस्सह | निधि
16. निक्षेप पाषाण सिद्धसाध्यजलान्वितं | ३७ || अक्षीणागामि संयुक्तं बहु
17. भोग्यं समूहं | वापीकूपतटाकाद्यै ग्रहारामैश्च संयुतं |
18. ३८ || शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं | दानार्थं धर्मविक्रीति
19. योग्यभाग्यसमन्वितं || ३९ || परीतः प्रयुतैः स्निग्धैः पुरोहित पु
20. रोगमैः | विनुतैर्विविधैः श्रौत पथिकैर्विबुधैर्युतः || ४० || श्रीराम
21. राजभूपालो माननीयो मनस्विनां | सहिरण्यादकंधारापू
22. र्वकं दत्तवान्मुदा || ४१ || श्रीरामराजभूपालशासनाद्वीरणात्म
23. जः कुशलो मंगणाचार्यो व्यलिखत्ताम्रशासनं | ४२ || दानपाल
24. नयोर्मध्ये दानाल्लियोनुपालनं | दानात्स्वर्गमवाप्नो
25. ति पालनादच्युतं पदं || ४३ || स्वदत्ताद्विगुणं पुण्यं परदत्ता
26. नु पालनं | परदत्तापहारेण स्वदत्तं निष्फलं भवेत् || ४४ || स्वदत्तां
27. परदत्तां वा यो हरेत् वसुंधरां | षष्ठिवर्षसहस्राणि
28. विष्ठायां जायते क्रिमिः | ४५ || ऐकैव भगिनीलोके सर्वेषामेव
29. भूभुजां | न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा || ४६ ||
30. सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भि
31. : सर्वानेतान् भाविनः पार्थिवेद्रान् भूयो भूयो या
32. चते रामचंद्रः || ४७ || श्री

श्री विरूपाक्ष -

Transliteration.

III-A—

1. śrī Rāmanavamīdinē | 25 || dakṣiṇadvāri Vijaya Viṭhalasya sthitē maṭhē
Rāmā-
2. bhishēka-samayē Rāmapiṭhala samnnidhau || 26 || śrīmat parama haṃsākhyā
parivrādīsatā-
3. jushāṃ | padavākya pramāṇābdhi pārīṇānām niraṃkuṣaṃ || 27 || śrīmad Vaish-
nava siddhā-
4. mta samsthāpana-garīyasām | Rāmachandra padāmbhōja pūjakānām mudā sa-
5. dā | 28 || śrī Jitāmitra tīrthārya paṇi-paṃkaja janīnām | sarvatamtra
svatamtra
6. śrī Raghunāṃdana yōginām || 29 || nijāmtēvāsine Madhva siddhāntārtho-
padē-
7. sinē | Vēda-Vēdāṃga tatvārtha vēdinē jitavādinē || 30 || asēsha tīrtha
samchāra pavitrī-
8. kṛita chētasē | vidvat kumuda samdōha kaumudī priya bāṃdhavē | 31 ||
rājādhi rā-
9. ja kōṭīra kōṭikūṭārchitāṃghrayē | śrī Surēndra yatīndrāya bhaktā-
10. bhīṣṭa-pradāyinē | 32 || maṭhē nityānna dānārtham Rāmachandrārchanāya
cha |
11. Tumgabhadrōttarē tīrē śrī Lakṣmīśvara dēsagam | 33 || Thoḷalī nāmakaṃ
grāmam sarva
12. sampat samriddhidam | Basavapaṭṭaṇīyē pi Mallūrōrapyadha sthitam | 34 ||
dēsē śrī Tu-
13. mṃgabhadrāyāḥ dakṣiṇam tīrāmāśritam | Kammārakatte nāmānam grāma-
matyamta
14. suṃdaram | 35 || Kumudvatī nadī tīrē śrī Raṭṭēhalli dēsagam grāmamcha
Chikka Mo-
15. raṭī nāmakaṃ śubhadāyakam | 36 || ēvam grāma-trikaṃ dharma tatparais-
sachivais-śaha | nidhi
16. nikshēpa pāshāṇa siddha sādhyā jalānvitam | 37 || akṣhīṇāgāmi samyuktam
bahu
17. bhōgyam sabhūruham | vāpī-kūpa tatākādyai grahārāmaishcha samyutam |
18. 38 || śishya praśishya sambhōgayōgyam vinimayōchitam dānārtha dharma
vikrīti
19. yōgyabhōgya samanvitam || 39 || parītaḥ prayutaiḥ snigdhaiḥ purōhi-
ta pu-
20. rōgamaiḥ | Vinutāir vividhair srauta pathikair vibudhair yutah || 40 || śrī
Rāma
21. rāja bhūpālō mānanīyō manasvinām | sahiranyōdakam dhārāpū
22. rvakam dattavān mudā || 41 || śrī Rāma rāja bhūpāla śāsanāt Viranārtma-
23. jah kuśalō Maṃgaṇāchāryō vyalikhat tāmra śāsanam | 42 || dānappāla-
24. nayōr madhyē dānāchhrēyōnupālanaṃ | dānāt svargam avāpnō-
25. ti pālanaḥ ahyutam padam || 43 || svadattā dviguṇam puṇyam paradattā-
26. nupālanaṃ | paradattāpahārēṇa svadattam nishphalam bhavēt || 44 ||
svadattā
27. m paradattām vā yōharēta vasuṃdharām | shashṭhivarsha sahasrāṇi

III-B—

28. viśṭhāyam jāyatē krimiḥ | 45 || ākaiva bhaginī lōkē sarvēśham ēva

29. bhûbhujam¹ na bhôjyâ na kara grâhyâ vipradattâ vasumdhara² || 46 ||
 30. sânuanyôyam dharmanasêtur nripânâam kâlêkâlê pâlanîyô bhavadbhi-
 31. h sarvân êtân bhâvinah pâthivêmdrân bhûyôbhûyô yâ-
 32. chatê Râmachandrah || 47 || śrī

śrī Virûpâksha

Note.

The present inscription is incomplete, only the last plate measuring 11¼" × 8¼", being available. This record also, like the previous one, belongs to the reign of the Araviḍu chief Râma-Râja, grandfather of the Râma-Râja who died in the battle of Tâlikôṭa.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svâmi Surēndrayatindra on the Śrîrâma-Navami day in the presence of the god Râma-Viṭhala at the time of the abhishêka or anointment of Râma when the maṭha was stationed at the southern entrance of Vijaya-Viṭhala, for the daily distribution of food in the matt and for the worship of the god Râmachandra. The villages granted were Tolali on the northern bank of the Tungabhadra in Lakshmêśvara-dêśa, Kammârakatte on the southern bank of the same river below Mallûru in Basavâpatna-dêśa and Chikka-Moralî on the bank of Kumudvati in Raṭṭehalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrî Râma-Navami day is mentioned; the other details are not available.

25

Sixth copper plate record in the same matt. [Plate XIII].

Nâgari characters and Sanskrit language. 3 plates with ring and seal.

Size 10¼" × 7¼".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಅರನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ : ಸಂಸ್ಕೃತಭಾಷೆ.

ಪ್ರಮಾಣ ೧೦¼" × ೭¼".

(ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ಯಶಸ್ಯತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲೀಂ ಬಲಾತ್ ಸಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಷ್ಟ್ರಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿಶ್ರೀ

5. ಹೇತುರಬ್ಜಾನಾಂ ಹರದ್ಧಕ್ಷಿಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿಲಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
6. ಯಸ್ಸ ವಂಶ ಭುವಾಂ ರಾಜ್ಞಾಂ ಯಶೋವೃದ್ಧಿ ಚಿಕೀರ್ಷಯಾ | ಮುಹರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಞೋ ವರ್ಧಯತೇ ಕ

7. ಲಾಂ | ನಿಶಾಂತೇಗ್ನಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲಜ್ವೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಜ ಬಂಧಾಲಯಾದಾಸೀದಲಿ
ಬಂದೀ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿಮನೀಷಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ವಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9. ಮನು ರಿತಿ ಪ್ರತಿತಃ ಕ್ಷಿತಾ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿಪೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
10. ರತರಂ ಭವತ್ಯಬಿಲಮಂಗಮುರ್ವೀಭುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷ್ವಾಕುರಿಂಧಾ
11. ನ ಗುಣೋ ನೈಪೇಂದ್ರಃ | ಯೋ ಮಂಡಲಾಧೀಶ್ವರ ಹಾರವಲ್ಯಾಂ ಮದ್ವೈಯಯೌ ನಾಯಕ ತಾಂ
ಮಹಿಮ್ನಾ |
12. ಜಜ್ಞೇಸ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ಯೇನ ಯ
13. ಯೌ ರಣಾಗ್ರೇ ವೃಷಾಭಿಧಾನಂ ವಿಭುಧಾಧಿನಾಥಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ದೇರ
14. ವನಿಬಲಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ
15. ಶಿತಂ ಗುಣೈರ್ಯದೀರ್ಯೈಃ | ಅಸೀತ್ಪ್ರತಾಪ ಸಿದ್ಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯೈದ್ಭುತೋ ದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಜ್ಜಲಜ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾಸನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ
17. ಚ ನಿರಂಜನಾನಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾತ್ಮಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತ್ರಾತ್ಪುಮರ್ತ್ಯಾ ಯಥಾ ಚತ್ವಾ
ರಸ್ತನ
18. ಯಾಸ್ತ ಥೇಷುಚ ಗುಣೈರ್ಜ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ
ರಾಮೋಯಮಾ
19. ಮೋದನ ಸ್ತೀತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವವೃಥೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ]
ಶ ಕೇತು
20. ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂದರಾಚಲ ಭುಜಾ
21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ತಿಪ್ಪಮಾಜಾನಿರಾ ಸೀಲಕ್ಷ್ಮೀಶಾಲೀ ಲಬ ಭೂಪಾಲವರ್ಯಃ |
ಸಂಗೋ
22. ಮಾಗ್ರೇ ಯಶ್ಚೈರಾಸಾರಪಾತೇ ಶ್ಯಾಂತಿಂ ನೀನ್ಯೈ ಶೌರ್ಯ ಬಕ್ಷೀರಿಪೂಣಾಂ ಅಸ್ಮಾದಶೇಷ
ಭುವನಾವನ
23. ವಾರಿಜಾಕ್ಷಾಶ್ಚೈಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
24. ತ್ವಂ ಚೆನ್ನಾಂಬಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಥ ತತ್ಸುತಸ್ತಕಲ ರಾಜ ಭೂಪಾ
25. ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಭಾಸಾವಹೃ ಹಿಮಾಂಶುರಿವ
26. ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ
27. ಪ್ಯ ತಿಪ್ಪಾಂಬಿಕಾಂ | ಯಸ್ಯ ವಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ಸುರದ್ರುಮಾಃ |
28. ತಪಸ್ಯತಿ ಜಟಾವಂತಸ್ಸು ಪರ್ವತಟಿನೀ ತಟೇ | ತತಸ್ಸ ಜಿತ್ವಾ ಧರಣೀ
29. ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಶ್ಚೀಸ್ಸಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ಧೀರೌ ಕುಮಾರೌ ಪದತಿಂಮ
30. ಭೂಪರಂಗಾಧಿಪಾಖ್ಯೌ ಲಭತೇಸ್ಮತಸ್ಯಾಂ | ವದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

31. ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತಾಜಸಂ ವಿಜಿತ ವಿದ್ವಿ
32. ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧುಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33. ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾರ್ಚನ ಹರಿರಥ ತಿಪ್ಪಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34. ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ಧೀರ
35. ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36. ಅಥ ಮುರರಿಪೋರಂಶೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ
37. ತೇಃ ಪುಣೈ ಸ್ಸಾಂಮ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷಿತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
38. ನ್ಸಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯಸೌ |
39. ವಿಖ್ಯಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಟ್ಟಾಭಿಷೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40. ಆನಂದಬಾಷ್ಪರಭಿಷಿಚ್ಯಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರೀ | ವಿರಾ
41. ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಷ್ಪಧೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರೀ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದಸಃ | ಚಿತ್ರನಾಂತ
43. ನ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚ ತ್ತು ಭೂಭೃನ್ಮುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44. ಗುಣೇನ | ಗಾಢಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾಸ್ಮಾ ಸಂಧತ್ತೇಯದಪಿ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸ್ನರ್ವ ಭೂಭೃತಾಂ
46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣಿ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಮೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರಿಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
50. ರಾಗ ಐಷನ ಪುನ ತತ್ತ್ವಾರ್ಥ ಧೂಲೀ ಭರಸ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
51. ಟ ಕ್ಷೇಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪಲಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ಲೋದರಾ ದಿತ್ಯಾನ್ವಾಸ ಯತೇದರಿಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |
53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
54. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪ್ಷೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ |
55. ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ರಾಣೋ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ | ಇತ್ಯಾದಿ
58. ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಿಂಗ
59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈಃ ಸ್ನಂದರ್ಶಿತ ನೃಪೋಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ವಾ ದರ್ಪಿತಂ ಮೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ನೀತಾಂರಾ
61. ಜ್ಯಲಕ್ಷ್ಮೀ ಮುಪೇತಃ | ನಯನಿಧಿರಖಿಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ಪರತಿ
62. ರುಮಲರಾಯೋ ವರ್ಧತೇ ಭದ್ರಪೀಠೇ | ಅಬ್ಧ್ಯಂಗಾಮ್ನಾಯ ಶೀತಾಂಶು ಗಣಿತೇ ಶಕವ
63. ತ್ಸರೇ | ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾಸಿಮಾಘೇ ಭರ್ಗವ ವಾಸರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ
ರಾತ್ರ್ಯಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷಸಂ
64. ನಿಧೌ | ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತಕಾಲತ್ರಯೋ
65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿ ಮಂದಾರ ವಲ್ಲಿಕಾವಾ ಚೇತ |
66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ಯಂ ಲೋಕ ಹಿ
67. ತೈಪಿಣೀ | ವೀರಶೈವಾಗ ಮಜ್ಞಾಯ ವಿಜಿತಾಂತರ ಮೈರಿಣೀ ಪ್ರ
68. ಥಿತಾಯ ಕ್ಷಿತಾವೆಮೆ ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲಿತೇ ಹಸ್ತಿ
69. ನಾವತ್ಯಾ ವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಗುಗೋಡು ಸುನೀಮಾಂ
70. ತರ್ಭಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ಬೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ಗಾ
71. ಮಾತ್ಮಚೀದಿಶಮುಪಾಶ್ರಿತಂ || ಕುರ್ಗುಬೂರ್ಬೋರ್ವಹಳ್ಳೀಶ್ಚ ನೀ
72. ಮಾಂತಾದ್ವಕ್ಷಣೀಸ್ಥಿತಂ | ಬಸವಾಪುರದವೋರು ಕ್ಷೇತ್ರಾದ್ಯುತ್ಕಾ
73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರ್ಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
74. ಗ್ರಾಮಯೋರುಪನೀಮಾಂತಾದ್ಯುಕ್ತಾ ದುತ್ತರತಸ್ಥಿತಂ | ಪುರವರ್ಗತಯಾ
75. ಖ್ಯಾತಂ ಗ್ರಾಮಂಕೊಂರಕೆರ್ನಾಭಿಧಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾಸಂಯುತಂ ಚ ಸ
76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ಮಸಿದ್ಧ ಸಾಧ್ಯಕ್ಷಿಣೀತಿಚ | ಆಗಾಮೀತ್ಯ
77. ಪ್ಷಭೋಗಾರ್ಹಂತಜನ್ಮಾನ್ಮಯಸಮನ್ವಿತಂ | ವಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚಕಶ್ಚಾ ರಾಮೈಶ್ಚ
78. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರ ತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
79. ನ್ಯಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂ [ತ] ತತ್ತ್ವಜ್ಞೈರ್ವಿಬುಧೈಸ್ಸ ಪುರೋಹಿತೈಃ
80. ಸಹಿತ ಶ್ರುತ ಪಥಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಗೈಃ | ಮಾನ್ಯಸ್ತಿರು
81. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

83. ತದಿದಂ ಸಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ | ಶಾಸನಮತಿವ
84. ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ಸಾಪ ದಾನಸ್ಯ | ಮೃದು ಪದಮಿತಿ ತಾಮ್ರಶಾಸನಾ
85. ಥಂ ತಿರುಮಲರಾಯ ಮಹೀಪಶಾಸನೇನ | ಅಭಣದನು ಗುಣಂ ವಚೋ ಮಹಿಮಾ ಸ
86. ರಸ ತರೇಣ ಸಭಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೃಪೇಂದೋ ಶ್ಯಾಸನತಸ್ತಾಮ್ರ
87. ಶಾಸನಂ ತದಿದಂ | ವ್ಯಕ್ತಂ ವೀರಣಸೂನುರ್ವಿ ಲಖಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯಃ
88. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ಛೇಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ವರ್ಗಮ ವಾಪ್ನೋತಿ
ಪಾ
89. ಲನಾ ದಚ್ಯುತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ
91. ವಸುಂಧರಾಂ | ಪೃಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಏಕೈ
92. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ
93. ಭಿಕ್ಷು ದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ ಕಾ
94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನೃಪಿನಃ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ—

I-B—

1. ಶ್ರೀಗಣಾಧಿಪತयेनमः । नमस्तुङ्गशिरश्चुंविचंद्रचामरचारवे
2. त्रैलोक्यनगरारंभ मूलस्तंभायशंभवे । अव्यादव्याजकारुण्य सु
3. लभःकलभाननः । वारीं गौरीपतेरंक पर्यंकोयस्यशस्यते पायान्मायावरा
4. होयमवनीनलिनीं बलात् । सिंधोरुद्धरतोयस्य दंष्ट्रातत्कंदतांदधौ । अस्तिश्री
5. हेतुरञ्जानां हरर्दक्षिणमीक्षणं । मोक्षलक्ष्मीविलासैकमुकुरो निधिराजासां ।
6. यस्स्ववंशभुवां राज्ञां यशोवृद्धिचिकीर्षया । मुहुरभ्यासकांक्षीव राज्ञो वर्धययते क
7. लां । निशांतेशिशिखागर्भाल्लब्धेयेनात्मतेजसि । अञ्जबंधालयादासीदलिवंदी
8. विमोक्षणं । ततोजनि मनीषयासकलधर्ममर्मस्पशामहीपति शिखामणि
9. र्मनुरितिप्रतीतः क्षितौ । यदाननविधूदितामिहनिपीयनीतिसुधामभंगु
10. रतरं भवत्यखिलमंगमुर्वीभुजां । तदीयवंशैकमणिस्ततोभूदिश्वಾकुरिंधा
11. नगुणोनृपेन्द्रः । योमंडलाधीश्वरहारवल्यां मद्भयययौನಾಯಕತಾं ಮಹಿಮಾ ।
12. ಜಜ್ಞೇಸ್ಯವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮಾಕಮಿತಾಧರಣ್ಯಾಃ । ಯದ್ರಾಹನತ್ವೇನಯ
13. ಯೌ ರಣಾಗ್ರೇವೃಷಾಭಿಧಾನಂ ವಿಬುಧಾಧಿನಾಥಃ । ರಘುರೀತಿ ರಜನೀಕರೋಯಥಾಬ್ದೇರ
14. ವನಿಬಲಾರಿರಭೂದಯಮುಪ್ಯವಂಶಾತ್ । ವಿಘಟಿತಪರಚಕ್ರದೃಷ್ಟಿವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲೇ
15. ತಿತಂಗುಣೈರೈದೀಯೈಃ । ಆಸೀತ್ಪ್ರತಾಪನಿಧಿರಸ್ಯ ಕುಲಪ್ರದೀಪಃ ಕೀರ್ತ್ಯದ್ಭುತೋದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ । ಯಸ್ಯಾಜ್ವಲಜಗತಿಧಾಮಯಥಾತಥಾಸನ್ನೇತ್ರಾಣಿದತ್ಯಸುಂದರಾಂ
17. ಚನಿರಂಜನಾನಿ । ಜಾತಾಸ್ತಸ್ಯಮಹಾಶ್ವಮೇಧಸುಕೃತಾಚ್ಛಾಸ್ತ್ರಾತ್ಪುಮರ್ಥಾಯಥಾಚತ್ವಾರಸ್ತನ
18. ಯಾಸ್ತಥೇಷು ಚ ಗುಣೈರ್ಯಾಯಾನ್ಸಮಾಯಾನಿಧಿಃ । ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಮೋಯಮಾ
19. ಮೋದನಸ್ಸೀತಾ[ರಾ]ಜ್ಯರಮೇಸಮೇತ್ಯವವೃಧೇಸಾಕೇತಮದ್ರಾಸನೇ । ರಾಘವೇಣರವಿ[ವಂ]ಶಕೇತು
20. ನಾ ಸ್ಥಾಪಿತೇನೃಪತಿ ಸಂತತಿಕ್ರಮೇ । ಆವಿರಾಸುರವರೇ ಧುರंधರಾ ಮಂದರಾಚಲಭುಜಾ
21. ಮಹೀಭುಜಃ । ತೇಷಾಂ ವಂಶೇ ತಿಷ್ಠಮಾಜಾನಿರಾಸಿಲಕ್ಷ್ಮಿ ಶಾಲಿ ಲಖಭೂಪಾಲವರ್ಯಃ । ಸಂಪ್ರಾ
22. ಮಾಗ್ರೇಯಶ್ವರಾಸಾರಪಾತೇಶಾಂತಿನೀಯೈಶೈರ್ಯವಹೀರಿಪುಣಾಂ । ಅಸ್ಮಾದಶೇಷಭುವನಾವನ
23. ವಾರೀಜಾಕ್ಷಾಶ್ಚಕ್ರಂಗಾರಾಜವದ್ಜಾಯತಶಿಂಗರಾಜಃ ಧನ್ಯಾಗುಣೇನ ಧರಣಿವಲಯೈಕರ

24. तं चैनांबिक रतिरिवाजनितस्यदेवी । समस्त मथ तत्सुतस्सकलराजभूपा
25. लकोभुजेनजगतीभरं भुजगराजभासावहन् हिमांशुरिव
26. रोहिणीं हृदयहारिणी सद्गुणैरमोदतसधर्मिणी मयमवा
27. प्य तिष्णांबिकां । यस्यविश्राणनगुणं लब्धुकामास्सुरद्रुमाः ।
28. तपस्यतिजटावंतस्सुपर्वतटिनीतटे । ततस्सजित्वाधरणी
29. मशेषांसमेधितश्रीस्सलकक्षितींद्रः । धीरौ कुमारौ पेदतिम
30. भूपरङ्गाधिपाख्यौ लभतेस्मतस्यां । वदान्यतिलकंमहाव
31. लयसार्वभौमंगुणैर्विनतिमामितौजसं विजित विद्वि

II-A—

32. षं लीलया । सलब्धुमिहनंदनं सकलविद्वदानंदनं तयासह वि
33. निर्ममेतदनुरङ्गनाथार्चन हरिरथतिष्पमासकलभूवरयोरनयोः
34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
35. तरो युवयोर्जयतुसुतोमदंश इति जातुजगादमुदा ।
36. अथमुरारिपोरंशोवंशेरवेरवतीर्णवान्सलकनृप
37. तेः पुणैस्साम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
38. न्सकलामहीं विजयनगराधीशसिंहासने विलसत्यसौ
39. विख्यातविक्रांतिनयस्यसापट्टाभिषेकेनियतं प्रजानां ।
40. आनन्दवाष्पराभिषिच्यमाना देवीपदं दर्शयतेधरित्री । विरा
41. जतेयस्यविरोधिकामिनीस्तनांतरे सांजनवाष्पधोरणी । प्रवेश
42. मार्गः किलपत्रवल्लरीविजृम्भिणोविक्रमजातवेदसः । चित्रनांत
43. स्तरल इति यद्विद्रुतश्शत्रु भूभृन्मुक्ताहारोभवतियदयं तद्विचित्रं
44. गुणेन । गाढं बंधोन परिरभतेयच्चकंठं प्रियायास्त्रासंधत्तेयदपि
45. नितरां यस्यभूपालमौलेः । अवाप्तसत्त्वः श्रीहेतुराधारस्सर्वभूभृतां
46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेवदयां पदांबु
47. जयुगंशोणं च कृष्णां तनुं रक्तानीलशितांत्रिवेणिमनघां वीक्षांगि
48. रंनर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
49. योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
50. रागणेषनपुनतत्सौर्यधूलीभरस्सिंहानांनिनदोयमेवनभ
51. ट क्षेडारवोभैरवः । शृङ्गाग्रादुपलास्वयंनिपति ता नो यंत्रना
52. लोदरा दि त्यास्वासयतेदरीषुचकितं यद्वैरिकांता पतिं ।
53. महांतिदानानि महाभुजेन कीर्त्तैर्निदानानिकृतानियेन । ऐ
54. पांयथासङ्ख्यतयाचपूर्वपराजिताणोडशपार्थिवैर्द्राः ।
55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरगं
56. डांकः परराजभयङ्करः । भाषातिलंघिभूपालभुजङ्ग इति
57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
58. विरुदैर्वदित्या नित्य मभिष्टुतः । कांभोज भोज कालिंग
59. करहाटादि पार्थिवैः । सौविदलपदंप्रामैस्संदर्शितनृपोप

II-B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गेरघुपतिरिव सीतारा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. रुमलरायो वर्धते भद्रपीठे । अब्ध्यंगाम्नायगीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दस्यां शिवरात्र्यां महीतिथौ ।
तुंगभद्रानदीतीरो श्रीविरूपाक्ष सं
64. निधौ । जांबुनदादिव्यकोदंड जंबुनाथप्रभावतः । प्राप्तकालत्रयो
65. दंत परिजानायधामिता । श्रीकंठभक्तिमंदारवल्लिकावाचेत
66. से । निरहंकारचित्ताय चित्त्यं लोक हि
67. तैषिणे । वीरशैवागमज्ञाय विजितांतरवैरिणे प्र
68. थितायक्षितावैमेवसवेन्द्रतपस्विने । वलितेहस्ति
69. नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां
70. तर्भावंचापिसमाश्रितं । बोरहळ्ळीति विख्याताद्वा
71. मात्प्राचीदिशमुपाश्रितं । कुरुबूर्भोरहळ्योश्चसी
72. मांतादक्षिणेस्थितं । बसवापुरदर्वूरु क्षेत्राद्युक्ता
73. च पश्चिमं । हागलूरोसिधगरेगणकेहाळनामयोः ।
74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
75. ख्यातं ग्रामं कौरकेराभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
76. मंततः । निधिनिक्षेपवाय्यस्मसिद्धसाङ्ख्यक्षिणीतिच । आगामीत्य
77. ष्टभोगार्हं तजस्स्वाम्यसमन्वितं । वांपीकूपतटाकैश्च कच्छारौमश्च
78. संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन
79. स्यापि विक्रयस्यापिचोचितं । वेदवेदांततत्त्वज्ञैर्विबुधैस्सपुरोहितैः
80. सहितश्रौतपथिकैस्सर्वशास्त्राब्धिपारगैः । मान्यस्तिरु
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
82. पूर्वकंदत्तवान्मुदा ॥

III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
84. वलशासनतरुकरदानस्य सापदानस्य । मृदुपदामितितांश्रशासना
85. र्थं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदोश्यासनतस्तांश्र
87. शासनंतदिदं । व्यक्तंवीरणसूनुर्विलिखितवानेषवीरणाचार्यः
88. दानपालनयोर्मध्येदानात्क्षेत्रेणुपालनं दानात्स्वर्गमवाप्नोति पा
89. लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
90. पहारेणस्वदत्तंनिष्फलंभवेत् । स्वदत्तां परदत्तां वायोहरेति
91. वसुंधरां । षष्टिर्वर्षासहस्राणि विष्टायां जायते क्रिमिः एकै
92. वभगिनीलोके सर्वेषामेव भूभुजां । न भोज्या नकरग्राह्या
93. भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसेतुर्नृपाणां का
94. लेकालेपालनीयोभवधिभः । सर्वानेतान्भाविनःपार्थिवै
95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration.

I-B—

1. śrī Gaṇâdhipatayê namah । namas-tuṅga śiraś-chumbi-chandra-chāmara-
châravê
2. trailôkya nagarârambha mûla stambhâya Śambhavê । avyâd-avyâja-kârunya
su-

- [illegible]

II-A—

31. laya sârvabhaumam guṇair vinītam amitau jasam vijita vidvi-
32. sham līlayā | sa labdhumīha nāṇḍanam sakala vidvadanāṇḍanam tayā saha
vi-
33. nirmamē tadanu Raṅganāthārchchana Hari ratna Tippamā Salaka bhūva-
rayōr anayōh
34. paricharaṇair itaḥ prakāṭa divyatanuḥ svapanē Tirumala Dēvarāya iti
dhīra-
35. tarō yuvayōrj-jayatu sūtō madamśa iti jātu jagāda mudā |
36. atha Muraripōramśōbamśē Ravē-ravatīrnavān sa Salakanṛipa-
37. tēḥ punyaśi-sāmmrājya lakṣhaṇa lakṣhitāḥ | Tirumahārāyaḥ kēyūraya-
38. n sakalām mahīm Vijayanagarādhīśa simhāsanē vilasatyasau |
39. vikhyāta vikramīti nayasya yasā paṭṭābhishhōkē niyatam prajānām |
40. āṇḍakāshpar-abhishhichyamānā dēvīpadam darśayatē dharitī | virā-
41. jatē yasya virōdhi-kāminī stanāmtarē sāmjana bāshpadhōraṇi | pravēśa
42. mārgah kila patravallarī vijrīm̐bhīṇō vikrama jātavēdasah | chitram nām̐ta-
43. starala iti yad vidrutaś śatrubhūbhṛin muktāhārō bhavati yadayam
tadvichitram
44. guṇēna | gādham bamdhō naparirabhatē yachcha kamṭham priyāyās
trāsam dattē yadapi
45. nitarām yasya bhūpāla maulē | avāpta satvah śrī hēturādhāras sarvabhū-
bhṛitām
46. rājatē vāhinī nāthō rātnānāmakarascha yaḥ | tūṅgām ēva dayām padāmbu-
47. ja-yugam sōṇāmcha kṛishnām tanum raktānilāsītām Trivēṇimanaghām
vīkshām gi
48. ram Narmadām | tīrthānīti samāvahatyavayavaih Śrī Raṅgaśāyī vibhuh
prā-
49. yō yasya viśēsha-bhukti-muditāḥ paṭṭābhishhēka śrīyē | śākhāpushpa pa-
50. rāga aisha napuna tatsaurya dhūlībharas-simhānām ninadōyam ēva nabha-
51. takshvēdāravō bhairavaḥ | śṛiṅgāgrādupalā svayam nipatitā nō yamtra nā
52. lôdarād ityāsvāsayatē darīshu chakitam yad vairikāmtāpatim |
53. mahāmti dānāni mahābhujēna kīrttēr nidānāni kṛitāni yēna ai-
54. shām yathā samkhyatayā cha pūrvē parājītāsh-shōḍaśa pāṛthivēndrāḥ |
55. rājādhirājas tējasvī śrī rāja paramēśvarah | mūrurāyara gam-
56. dāmkaḥ pararāja bhayamkarah | bhāshātīlamghi bhūpāla bhujamga iti
57. viśrutaḥ | Himḍurāya suratrāṇō dushṭa sārḍūla mardanaḥ | ityādi
58. birudair-vamditatyānityam abhishtutah | Kām̐bhōja-Bhōja-Kālimga
59. Karahātādi pāṛthivaih | Sauvidallapadam prāptais-samdarśita nṛipōpa-

II-B—

60. dah | Daśamukham iva jītvā darppitam vairivargam Raghupatir iva
Sītām Rā-
61. jya-Lakshmīmupêtah | nayanidhirakhilānām ramjakōyam prajānām vara-Ti
62. rumala rāyō vardhatī bhadrapīṭhē | abdhyamg-āmnāyaśītām̐su gaṇitē
Śakava-
63. tsarē | Subhakrid vatsarē māsī Māghē Bhārgava-vāsarē | kṛishṇa pakshē
chaturddasyām Sivarātryām mahātithau | Tūṅga-Bhadrā nadītīrō śrī
Virūpāksha sam-
64. nidhau | jāmbunadā divyakōdam̐da Jambunātha prabhāvataḥ | prāptakā-
latrayō-

65. damta parijñânâya dhîmatâ ! Śrīkaṇṭha-bhakti mamdâra mallikâ vâ chêta
 66. sê ! nirahamkâra chittâya chityam loka hi-
 67. taishinê ! Viraśaivâgamajñâya vijitāmtara vairinê pa-
 68. thitâyakshitâv Emmebasavēmdra-tapasvinê valitê Hasti-
 69. nâvatyâ-vikhyâtam Mûdanâdugam ! Kurrugôḍu susîmām-
 70. tarbhavam châpi samâsritam ! Bêrahallîti vikhyâtâd grâ-
 71. mât prâchîdisamupâsritam Kurrubûr-Bhôrahalyôsha si-
 72. mântâd dakshine-sthitam ! Basavâpura-Darvûrukshêtrâd yukttâ
 73. cha paschimam ! Hâgalûrô Simdagarrê Ganakêhâlu nâmayôh !
 74. grâmayôrupasîmântâd yuktâduttarata sthitam ! Puravargatayâ
 75. khyâtam grâmam Komra Kerrâbhidham ! sarva mâniaṃ chatuṣ-sîmâ-saṃ-
 yutam cha sa-
 76. mamtatah ! nidhi-nikshêpa-vâyyasina siddha sâddhyakshinîti cha ! âgâmîtya-
 77. shtabhôgârham tajas svâmya samanvitam ! vâmpî-kûpa-tâtâkaiścha kach-
 chhâ-râmaiścha
 78. saṃyutam ! śishya-prasishya sambhogyam kramâd âchamdratâarakam !
 dânasya dhamana-
 79. syâpi vikrayasyâpi chôchitam ! Vêda-vêdânta tatvajñair vibudhais sapurô-
 hitaiḥ
 80. sahitaśrautapathikais-sarva śâstrâbdhi pâragaiḥ ! mâniaṣ Tiru-
 81. mala-kshmâpa mahârâyô manasvinam ! sahiranya payôdhârâ
 82. pûrvakam dattavân mudâ ॥

III-A—

83. tad idam sakala-mahî vara Tirumalarâyasya bahudharâyasya ! śâsanamativa-
 84. la śâsanatarukara-dânasya sâpadânasya ! mṛidupadam iti tâṃmraśâsanâ-
 85. rtham Tirumalarâyamahîpa śâsanêna ! abhaṇad aṇugunaṃ vachô mahi-
 mnâ sa
 86. rasatarêṇa Sabhâpati svayambhûḥ ! Tirumalarâya nṛipêṇdôs śâsanatas-
 tâmmra
 87. śâsanam tadidam ! vyaktam Viraṇa sūnur vilikhitavân êsha Viraṇâ-
 châr्याḥ
 88. dânapâlanayôr madhyê dânaṭs chhrayônu pâlanam dânat svargam avâp-
 nōti pâ-
 89. lanâd achyuta-padam ! sva-dattâ dviguṇam puṇyam para-dattânu pâlanam
 para-dattâ-
 90. pahârêṇa sva-dattam nishphalam bhavêt ! sva-dattam para-dattam vâ
 yôharêti
 91. vasum̐dharâm ! shashtir varshâ sahasrâṇi viṣṭâyâm jâyatê kṛimih êkai-
 92. va bhaginî lôkê sarvēshâm éva bhûbhujâm ! na bhôjyâ na karagrâhyâ
 93. bhikshu dattâ vasum̐dharâ ! sâmanyôyam dharṃasêtur nṛipânâṃ- kâ
 94. lêkâlê pâlanîyô bhavadbhiḥ ! sarvân êtân bhâvinah pâarthivêm-
 95. drân bhûyôbhûyô [yâ] chatê Râmachamdraḥ ! śrī Virupâksha

Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 7½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgari characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhipati and invocation of Sambhu, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalarāya thus:—The sun; his son was king Manu, by learning whose *nīti* kings became invincible; in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛisha; in his race arose Raghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvaṇa, was happily seated on the throne at Sākēta along with Sītā and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakṣmībhūpa, husband of Tippamā; his son was Singa-Rāja, husband of Chennāmbikā; his son was Salaka-Rāja, husband of Tippāmbikā; he had two sons Peda-Timma and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāṇa* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvaṇa, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhakrit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Śivarātri day, in the presence of the god Virūpāksha on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kuṛugōḍu-sīma of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given: to the west Bōrahaḷḷi, to the north Kuṛubūr and Bōrahaḷḷi, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Gaṇakehāḷu. The composer was Sabhāpati-svayambhū and the engraver Vīraṇa's son Vīraṇāchārya. The record closes with five usual final verses and the signature *śrī Virūpāksha* in Kannada characters.

There is a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārājā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E.C. X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Vīraśaiva teacher who has written a *Kālaḷṇāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakoṇḍa to the south-east of Hospet. The guru probably had his maṭha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmi maṭha at Naṅjangūḍ.

The details of the date, *viz.*, S 1464 Subhakrit sam. Māgha kṛishṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language.

Two plates : Size 10½"×8½".

ಆದೇ ಮಠದಲ್ಲಿರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗಕ್ಷರ : ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦½"×೮½"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

ಪ್ರೇ

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ಶ್ರೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲೀಲಾ
3. ವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ತಪಾತುವಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ದಾಶ್ರೀ ಭತ್ತಶ್ರಿಯಂ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ನಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನೀ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ಸ್ಮನೇಃ ಯದಂಘ್ರಗಣನೇನೈವ ಮರುತ್ಪಾನ್ ರಾಜ್ಯಮಾಪ ಚ || ೪ ||
8. ಬಲಃ ಪಾತಾಳ ಸಾಂದ್ರಾಚ್ಯಂ ಶಕಚೋ ಯೇನ ಸೂದಿತಃ | ಯ
9. ದಂಪ್ಯಂಕೋಭೋಗಿಭೋಗೇದ್ಯಶ್ಯತೇ ದ್ಯಾವಿ ಸುಂದರಃ || ೫ || ತನ್ಮಾಸ್ತು
10. ಮುಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಧೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಪುಬಾಹುಪರಾಕ್ರಮಃ || ಅವಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಧಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಅಕ್ರಮ್ಯಾದಯಶೀಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
17. ತತ್ತಾದ್ಯಗ್ನಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ || ಶ್ವೇತಭ
18. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ದಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ |
20. ಕರಾಣೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದವಹ
21. ದ್ವಮಾನಶೀಲಾಂ || ೧೧ || ತನ್ಯಾಂ ತಪೋಬಿರದಿಕ್ಮರಾದಭೂದ್ಯಶ
22. ಸ್ವೀ ಶ್ರೀ ಚಿನ್ನರಾಜನ್ಯಪತಿಃ ಖಲು ದೇವರಾಜಾತು | ಶ್ರೀರಾಮರಾಜ್ಯ
23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮುಪಮಾನಬಭೂವ ಮಂ
24. ಶ್ರೀ || ೧೨ || ಜಗದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜೇಷ್ಠಃ ಜಡ್ಧ ಚವಪ್ತನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀ
26. ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀವಾನ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಜ್ಞಯಾಭ್ಯಶಂ | ಪ್ರಚಂದತರದೋರ್ಧಂಡ ಬಂಡಿತಾ
29. ರಾತಿಮಂಡಲಃ || ೧೫ || ಅಶೇತೋದ್ರಾವಿಡಾನ್ ಭೂಮಿಪಾಲಾನ್ ಚಕ್ರೇ

30. ವಶೇಸ್ವಯಂ || ರಾಮರಾಜಾಚ್ಛಯೈವಾಯಂ ತಂಜಾಪುರಾಂ ಮಹಾಮು
31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ || ತ
32. ತಶ್ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮ
33. ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀರ್ಮಾ ಚಿನ್ನಚವಪ್ಪರಾಟ್ | ವೇದವಿದ್ಭ್ಯಃ ಶ್ಲೋ
34. ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವದ್ಭ್ಯಶ್ಚಮುದಾಸದಾ ||೧೮|| ಕೃತ್ವಾಗ್ರಹಾ
35. ರಾಃ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನಿಪಸತ್ತಮಃ | ತ್ರೇತಾಗ್ನಯ ಇವ
36. ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ಮೈಷ್ಠವಾ
37. ಗ್ಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ || ಶೈವಾದ್ವೈತೈಕನಾಂಬ್ರಾಹ್ಮಃ
38. ಶ್ರೀಮಾನಪ್ಪಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ವಭಾಯಾಂ ಮತಂ ಸ್ವಂ
39. ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತಯಃ | ಸಶ್ರೀಚವಪ್ಪಭೂಪಾಲಃ ದಾ
40. ನಾಚ್ಚಿತಸುರದ್ರುಮಃ ||೨೧|| ಗಣತೇಶಕನಂಪತ್ತೇಃ ನೇತ್ರಬಾಣ
41. ಶತೇಂದುನಾ | ವಿಕ್ರಮಾಬ್ದೇಹಿ ಕಾರ್ತಿಕ್ಯಾಂ ಕುಂಭಘೋಣ ಮ
42. ಹಾಸ್ಥಳೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ||
43. ಕವೇರಕಂನ್ಯಾವಿಮಲತಚೇದಾನಸಮುಸ್ಥುಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
44. ರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದವಾಕೃಪ್ರ
45. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವ
46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
47. ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
48. ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ತೇ ವಾಸಿನೇ ಮಧ್ವಸಿ
49. ದ್ಧಾತಾರ್ಥೋಪಜೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಭಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

50. ಯಾಬಂಧು ಸಮಂಸ್ವಿತಃ || ಪುಂತ್ರಿಭಿರ್ವೇಶತತ್ತ್ವಜ್ಞೈಃ
51. ಪುರೋಹಿತಪುರೋಗಮೈಃ ||೨೭|| ಮಠೇನಿತ್ಯಾಂನ್ನದಾನಾ
52. ಥಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ತಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾ
54. ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
55. ನಾಡೋರದಸ್ಥಿತಂ ||೨೯|| ಕೊಕ್ಕೂರುಸಂಜ್ಞಿಕಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪಕಪ್ಲೇಚ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಠಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಸಿದ್ಧಸಾಧ್ಯ ಜ
58. ಲಾನ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59. ಸಭೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ | ಡಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾ
61. ಗ್ಯಸಮಂಸ್ವಿತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿ
62. ರಣ್ಯೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಿಖ್ಯತೇ
63. ಲೇಖಕೋಕ್ತತಃ ||೩೩|| ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64. ತ್ರ ಕಾರಣಂ | ದಂಡಸ್ತೇನೈವ ಕೊಕ್ಕೂರೋರಷ್ಟಾವಿಂಶತಿ ವೇ
65. ಲಿಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಿಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚ ವಲ್ಲಯೋರುಭ
67. ಯೋರಪಿ ||೩೫|| ಪುರೋಕ್ತಾದೇಶತತ್ತ್ವಜ್ಞೈಃ ಭೂರೇಕಾದ
68. ಶವೇಲಿಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಪಷ್ಟಿರ್ವೇ
69. ಲಿಕಾಸ್ಮೃತಾ ||೩೬|| ಯೇನಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಿಖ್ಯತೇ || ಕೊಕ್ಕೂರೋರ್ನವಸಾಹಸ್ರಂಕರ್ಷ
71. ಕಾಯಸಮಂಸ್ವಿತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಷ್ಟಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

72. ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೇ ಸಹಸ್ರಂ ಧಾನ್ಯಂ
73. ಸಾರ್ಥದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74. ಟ್ಲಾಪ್ಯಸಾರ್ಥಸಪ್ತ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೇ
75. ಧಾನ್ಯಸಂಖ್ಯಾಪ್ರಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ತಭೂಪಾ
76. ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಟಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ಸ
77. ನೃನಸಾನ್ವಿತಸತ್ತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78. ಮಾರಭ್ಯಗಣನೇಕೈತೇ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚತ್ವಾರಿಂಶತ್ಸಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ.)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80. ಶ್ರೀ ಕುಂಭಘೋಷಸಂವಾಸಿಕುಂಭಲಿಂಗತನೂಭವಃ || ಸ
81. ಭಾಪತಿನ್ಸುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾಸನಂ || ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ
83. ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84. ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ
85. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86. ಧೈರ ದಾನಾಭೈರಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

1. ನಮಸ್ತುಕ್ಲ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2. ಕಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿಲಾ
3. ವರಾಹಸ್ಯ ದಂಷ್ಟಾದಂಟಸ್ಸಪಾತುವಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರಿಧಾತ್ರಿ ಛತ್ರಶ್ರಿಯಂ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದಂಜಸಾ || ಯತೋ ಗಜಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ನ್ಮುನೇಃ ಯದಂಧ್ರಿಗಣನೇನೈವಮಸ್ಮತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ |
8. ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸೃದಿತಃ | ಯ
9. ದಂಧ್ರಯಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10. ಮಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿವಿಧಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೬ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಹುಬಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭರ್ಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದೈಯಶಿಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17. ತತ್ತಾಹವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜ ಮತೋಷಯತ್ || ಶ್ವೇತಃ
18. ತ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿಂ
19. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾಕ್ಷಿಂ ||
20. ಕಲ್ಯಾಣಿನಿಂ ಕಮಲನಾಭ ಇವಾಂಧಿಕನ್ಯಾಂ ಮಂಜುಬಿಕಾಮುದವಹ

21. द्वहुमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यश
22. स्वी श्री चिन्नराजनृपतिः खलु देवराजातु ॥ श्री रामराज नृ
23. पतेः किल क्रिष्णराज जामातुरग्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सच्चिन्नराजभूपालो
28. रामराजाज्ञया भ्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसेतोर्द्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाज्ञयैवायं तंजापुर्या महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. तिं यत्र चक्रे श्रीमान् चिन्नचव्वप्पराट् । वेदविद्भयः श्रो
34. त्रियेभ्यः विद्वद्भ्यश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनृपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रयः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांब्राज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. स्वंस्थापयंतः स्थितास्त्रयः । सश्रीचवप्पभूपालः दा-
40. नाच्चितसुरद्रुमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रबाण
41. शतैदुना । विक्रमाब्देहि कार्तिक्यां कुंभघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुस्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिव्राडीशताजुषां पदवाक्य प्र
45. माणाब्धिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. द्धान्तार्धोपदेशिने ॥ २६ ॥ विजयींद्रयतींद्राय भा

II-A—

50. र्या बंधु समंन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांनदाना
52. र्थं दीपार्थं रामसंन्निधौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूळलू
56. रंच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्यं
59. सभूरुहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60. विनिमयोचितं । दानार्थधर्मविक्रीतयोग्यभा
 61. ग्यसमन्वितं ॥ ३२ ॥ भूयसेऽथयमेप्रादान् सहि
 62. रणयोदधारया । अथ ग्रामस्य भूसंख्या लिख्यते
 63. लेखकोक्तिः ॥ ३३ ॥ लोकसंख्यापदमितः गणनेय
 64. त्र कारणं । दंडस्तेनैवकोकयूरोरष्टाविंशति वे
 65. लिका ॥ ३४ ॥ गूलूरोश्चापिगणने चतुर्विंश
 66. तिवेलिका । तथा रघुपतेः कदलेवलयोरुभ
 67. योरपि ॥ ३५ ॥ प्रोक्तातद्देशतन्वयैः भूरेकाद
 68. शवेेलिका । ग्रामाणां चतुर्णामेवं त्रिपष्टिवे
 69. लिका स्मृता ॥ ३६ ॥ येषं कृतानुभूसंख्याधान्य
 70. संख्या प्रलिख्यते ॥ कोकयूरोर्नवसाहस्रंकरं
 71. कायसमन्वितं ॥ ३७ ॥ गूलूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वहे सहस्रं धान्यस्य
 73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
 74. दलशक्यं सार्धसप्तशताधिकं । येषं विंशति साहस्री
 75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषं चवप्पभूपा
 76. लः प्रादान् ग्रामचतुष्टयं । श्रीरामपूजा काले स
 77. न्मनसानुपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
 78. मारभ्यगणनेकृते । तांत्रपत्रत्रसंत्येक चत्वारिंशस्वहामुता ॥ ४१ ॥
 79. ॥ श्री राजगोपाल
 80. श्री कुम्भघोणसंचासिकुंभलिगतनूभवः ॥ स
 81. मापतिस्फुकुशलः व्यालिखत्तांत्रशासनं ॥ स्वदत्ता
 82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
 83. हारेण स्वदत्तं निष्फलं भवेन् ॥ १ ॥ स्वदत्तां परदत्तां
 84. वायो हरेतवसुंधरां । पष्टिवर्षं सहस्राणि
 85. विष्टायां जायते किमिः ॥ २ ॥ दानपालनयोर्म
 86. ध्येदानाल्लेखोनुपालनं । दानास्त्वर्गमवा
 87. मोतिपालनादच्चुतं पदं ॥ ३ ॥

Transliteration.

I-A—

1. naimas-tunga śiraś-chumbhi chandra chāmara chāravé । trailô-
 2. nya nagarārambha mûla stambhāya Śambhavé ॥ 1 ॥ Harer lîlā
 3. varāhasya daṁshtrā daṁdas-sapātu-vah ॥ Hêrnâdri kalaśā ya-
 4. tra dhâtri chhatra-śriyaṁ-dadan ॥ 2 ॥ yasmâch-charâcharam sarvaṁ na
 5. tam jagadamjasa । yatô Gangâ jagannâtâ sambhûtâ lô-
 6. kapâvini ॥ 3 ॥ yadrajas sangataḥ kâmtâ śilâsam abhava-
 7. n munêḥ yadamghri gaganênaiwa Marutvân rājyamâpa cha ।
 8. Balh pātāla sâmbrajyaṁ Śakatô yena sūditah । ya-
 9. damghryamkô bhôgi-bhôgê drisyatēdyâpi suṁdaraḥ ॥ 5 ॥ tasmâsvchha-

10. m abhavad varṇas-turīyyaḥ dharma-saṃkulah ṽ sadâchâra ratâ-
11. s-tatra dvijasêvâparâyanah ṽ 6 ṽ bhûpââlâḥ khalu saṃjâ-
12. tâḥ śauryôdârya guṇân vitâ vinîtaḥ śikshitâḥ sâṃ-
13. tâḥ tamtrajñânêdhikârinah ṽ 7 ṽ tadvargê Dêvarâjâkhyah ba-
14. hu bâhuhparâkramah ṽ amâtyah Kṛishṇa Râjasya babhûva ri-
15. punardanah ṽ 8 ṽ Prâtâpâ-Rudra-mattêbha patim jîtvâya âha-
16. vê ṽ âkramya-Udaya śîlâkhyam durgam Gajapatêḥ priyam ṽ 9 ṽ
17. tat tâdrig vijayam prâpya Kṛishṇa-Râjam atôshayat ṽ śvêtachha-
18. trâdimam râjâ chinham yastai pradattavan ṽ 10 ṽ svaḥ kâminîm
19. svatanu kâmtibhir âkshipamtîm śrî Dêvarâja-tilakô navânîrajakshîm ṽ
20. kalyâninîm Kamalanâbha ivâbdhikanyâm Mangâmbikâ mudavaha-
21. d bahumâna śîlâm ṽ 11 ṽ tasyâm tapôbhir adhikair udabhûd yaśa-
22. svî śrî Chinna-Râjâ nripatiḥ khalu Dêvarâjâ tu ṽ śrî Râma Râja nri-
23. patêḥ kila Kṛishṇa Râja jâmâtur-agrya-mahimâ sa babhûva mam-
24. trî ṽ 12 ṽ jagad vikhyâta śauryasya Chinnarâja mahîpatêḥ ṽ Bramhîna-
25. nyaḥ kîrtimân jêshṭah jajñê Chavvappa nâyakah ṽ 13 ṽ ! advitî-
26. yô dvitîyascha śrîmân Chinnachavaprabhuḥ ṽ mauḷi-ratnam mahî-

I-B—

27. pânâṃ saṃjâtaḥ kulanâyakah ṽ 4 ṽ sa Chinna râjabhûpâlô
28. Râma-Râjâjñayâ bhṛisam ṽ prachandataṛa dôrdamḍa khamḍitâ-
29. râti-maṇḍalah ṽ 15 ṽ âsêtôr Drâvidân-bhûmi pâlân chakrê
30. vaśê svayam ṽ Râmarâjâjñayaivâyam Tamjâpuryâm mahâma-
31. nâḥ ṽ 16 ṽ nivâsam akarôd râjâ râjyan dharmêṇa pâlâyan ṽ ta-
32. taś Chavappa-bhûpâlâḥ râjyam chakrê sudhârmikah ṽ 17 ṽ pitur ma-
33. tim yatra chakrê śrîmân Chinna Chavapparât ṽ Vêdavidbhyaḥ śrô-
34. triyêbhyaḥ vidvadbhyaścha mudâsadâ ṽ 18 ṽ kṛitvâgrahâ-
35. rân bahuśah prâdât san nripasattamah ṽ trêtâgnaya iva
36. spasṭam Vijayîndra yatîsvarah ṽ 19 ṽ Tâtâchâryô Vaishṇavâ-
37. gryah sarva śâstra viśâradaḥ ṽ Śaivâdvaitaika sâṃbrâjyah
38. śrîman Appayadîkshitah ṽ 20 ṽ yasvabhâiyâm matam svam
39. svam sthâpayamtaḥ sthitâstrayah ṽ sa śrî Chavappabhûpâlâḥ dâ-
40. nâchchita surâdrumah ṽ 21 ṽ ganîtê Śaka saṃppattêḥ nêtra-bâṇa-
41. śatêṃdunâ ṽ Vikramâbdêhi Kârtikyâm Kum̐bhaghôṇa ma-
42. hâ sthalê ṽ 22 ṽ chamdrôparâga samayê vidvajjana virâjitê ṽ
43. Kavêra-kanyâ vimalataṭê dâna samusphukah ṽ 23 ṽ śrîmat pa-
44. ramahamsâkhyâ parivrâḍîsatâjushâm ṽ padavâkya pra-
45. mânâbdhi pârinânâm niramkuśam ṽ 24 ṽ śrîmad Vaishṇava
46. siddhâṃta sthâpanâchâryatâjushâm ṽ Râmachamdra-padâm-
47. bhôja-pûjakânâm mudâ sadâ ṽ 25 ṽ Raghunamdana śishya
48. śrî Surêṃdrâkhyâ tapasvinâm ṽ nijâṃtêvâsinê Madhva-si-
49. ddhâṃtârthôpadêsinê ṽ 26 ṽ Vijayîndra yatîṃdrâya bhâ-

II-A—

50. ryâ bamdhusamanvitaḥ ṽ mamtribhir dêsatatvajñaih
51. purôhitapurôgamaih ṽ 27 ṽ mathê nityâṃnnadânâ-
52. rtham dipârtham Râmasaṃnidhau ṽ prâchîna svîya bhûpânâm
53. anêka-sukritâptayê ṽ 28 ṽ putra pautra prapautrâdi râ-
54. jânâm râjyavṛiddhayê ṽ Mâyûradêsê vikhyâtê Sîra
55. nâḍôr adha sthitam ṽ 29 ṽ Kokyûru saṃjñikam grâmam Gûllû-
56. rumcha dvitîyakam ṽ Pallam Raghupa Katlêcha yêvam grâma

57. chatushtayam || 30 || nidhinikshêpa pāshāṇa siddha sādhyā ja-
58. lānvitam | akshîṇāgāmi samyuktam bahubhōgyam
59. sabhūruham || 31 || sishya prāśishya sambhōga yōgyam
60. vinimayōchitam | dānārdha dharma vikrīti yōgya bhā-
61. gya samanvitam || 32 || bhūyasê śrēyasê prādāt sahi-
62. ran̄yōda dhārayayā | atha grāmasya bhū samkhyā likhyatē
63. lēkhakōktitah || 33 || lōkasamkhyāpadamitah gaṇanē ya-
64. trakāraṇam | daṇḍas tēnaiva Kokyûrôr ashtāvimśati vē |
65. likā || 34 || Gûlûrôs chāpi gaṇanē chaturvimśa-
66. ti vēlikā | tathā Raghupatēḥ Kaṭlevallayôr ubha-
67. yôrapi || 35 || prôktā taddēśa tatvajñaiḥ bhûrēkāda-
68. śavēlikā | grāmāṇām chaturṇāmēvam tri shashṭir vē-
69. likā smritā || 36 || yēvam kṛitātu bhûsamkhyā dhānya
70. samkhyā pralikhyatē | Kokyûrôr navasāhasram karsha
71. kāya samanvitam || 37 || Gûlûrôr ashtasāhasram

II-B—

72. bhûmisāra samunnatam || Vallēsahasram dhānyasya
73. sârdhadvaya śatādhikam || 38 || sahasram Rāmaka
74. llyākhyē sârdhasapta śatādhikam | yēvam vimśati sâhaśrī
75. dhānya samkhyā prakīrtitā || 39 || yēvam Chavappa bhûpā-
76. lah prādāt grāma chatushtayam | śrī Rāmapûjākāle sa-
77. nmanasā nripasattamah || 40 || ślōkāḥ patrādima ślōka-
78. m ārabhya gaṇanēkṛite | tāmbrapatrêtra samtyēka chatvārimśa svahâ-
- munā || 41 ||
79. || śrī Rāja Gôpāla
80. śrī Kumbhaghōṇa samvāsi Kumbhalinga tanûbhavaḥ || Sa-
81. bhâpates sukuśalah vyâlikhattāmbrasâsanam || svadattâ
82. dviguṇam puṇyam paradattānupālanaṁ || paradattâpa-
83. hârēṇa svadattam nishpalam bhavêt || 1 || svadattām paradattām
84. vâ yôharêta vasumdharām | shashṭhi varsha sahaśrâṇi
85. viśṭhâyam jayatē kṛimih || 2 || dānapālanayôr ma-
86. dhyē dānāchhchhrēyônupālanaṁ | dānās svargam avā-
87. pnôti pālanād Achchutam padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record registers a grant by Chavappa, the donee being Vijayēndra-yati. Chavappa has already been referred to in the inscription No. 23 when speaking of Vijayanagar king Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Sambhu and the Boar incarnation of Vishṇu the inscription gives the genealogy of Chavappa thus :—From the foot of Vishṇu—from which the whole world, animate and inanimate, and the holy Gangā, the mother of the world, arose; by contact with whose dust the rock was transformed into the sage's wife (Ahalyā); by meditating on which Indra and Bali obtained sovereignty;

by which (the demon) Śakata was destroyed; and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Kṛishṇa-Rāja. He pleased Kṛishṇa-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Kṛishṇa-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāviḍa kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtriya*s and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayīndra, the leader of the Vaishṇavas, proficient in all the *śāstrās*, Tātāchārya and the sole emperor of the Śaivādvaita Appaya dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakaṭṭe, situated in Sīranāḍu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayīndra-yatīndra, disciple of the *paramahansa-parivrājakāchārya*, *padavākya pramāṇābdhi-pārīṇa*, *Vaishṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the maṭha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-daṇḍa*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakaṭṭe; total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000; for the third 1,250; and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayīndra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his maṭha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōṭe inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkaṭapatirāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C, XII, Chiknāyakanhalli 39). We know from the works of Appayya-dikshita that he enjoyed the patronage of several

rulers. He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I; his commentary on the *Yādavābhyudaya* at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his *Śivārka-mañḍipikā* at the instance of Chinna Bomma. The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I. His father was Chinna Vīra and his son Linga (Ep. Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bolla-varam, Cuddapa District, during the reign of Sadāsiva-Rāya (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201; *Lives of Telugu Poets*, 241). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol. II, Part IV, p. 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dīkshitar) on p. 60 of the M. E. R. for 1905.

27

Eighth copper plate record in the same matt.

Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಪುರದಲ್ಲರುವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ.

೨ ಹಲಗೆಗಳು, ತೆಲುಗಕ್ಷರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೀ
4. ಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ವಪಾತುವಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ ದ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ನಾತಾ ಸಂಭೂ
8. ತಾಲೋಕಪಾವಿನೀ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವನ್ಮನೇಃ || ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮರುತ್ವಾ ರಾಜ್ಯಮಾಪಚ ||೪|| ಬಲಃ ಪಾತಾಳ ನಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಟೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ನುಂದರಃ ||೫|| ತಸ್ಮಾನ್ನಾಮಭ
13. ವದ್ವರ್ಣಸ್ತು ರೀಯ್ಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲನಂಜಾತಾಃ
15. ಶೌರ್ಯಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತೃತೃಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ನೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವರಿ
18. ಪು ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶೀಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ | ಶ್ವೇತಭ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ದಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

22. ಏನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ಸವನೀರಜಾ
23. ಕ್ಷೀಂ | ಕಲಾಣೀನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾಮುದವಹದ್ವಹು
24. ಮಾನಶೀಲಾಂ | ೧೧ || ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ನರಾಜ
25. ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣರಾ
26. ಜ ಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂವ ಮಂತ್ರೀ || ೧೨ || ಜಗ
27. ದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮಾರ್ ಚೇಪ್ತಃ ಜಜ್ಞೇ ಚವ್ಯಪ್ತನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29. ಯಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30. ಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ ರಾಮ
31. ರಾಜಾಜ್ಞಯಾಭೃಶಂ | ಪ್ರಚಂಡತರದೋದ್‌ಂಡ ಖಂಡಿತಾ
32. ರಾತಿ ಮಂಡಲಃ || ೧೫ || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾರ್ ಭೂಮಿಪಾಲಾರ್
33. ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾರ್ಯಂ ತಂಜಾ
34. ಪುರ್ಯಾಂ ಮಹಾ ಮನಾಃ || ೧೬ || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ || ತತಶ್ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36. ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ || ೧೭ || ಪಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನ
37. ಚವಪ್ರರಾಟ್ || ಸೋಯಂ ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38. ತ್ವಾನುಜಾಯಮೈ || ೧೮ || ಕುಂಭ ಘೋಣೀ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರ || ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ತಾಖ್ಯಮಹೀಪಾ
40. ಲೋತಿಧಾರ್ಮಿಕಃ || ೧೯ || ಬಲಭದ್ರಾತ್ಯಪ್ತ ಇವ ರರಾಜ
41. ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
42. ಣೋಭವತು || ೨೦ || ಸ ಶ್ರೀ ಚಿನ್ನಚವಪ್ತಾಖ್ಯ ಮಹೀಪತಿ
43. ಲಕಸ್ವಯಂ | ರಿತ್ವಗ್ನಿಬಾಣ ಭೂಸಂಖ್ಯಾ ಗಣತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

44. | ಶಕಜನ್ಮನಾ | ೨೧ || ಆನಂದವಸ್ಥರೇ ರಾಮ
45. ನವಮ್ಯಾಂ ಹೃಪ್ತಮಾನಸಃ || ರಾಮಾಭಿಷೇ
46. ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ಪ್ಯಾಸ ಸಂನ್ನಿಧಿ || ೨೨ ||
47. ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48. ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49. ನಾಂ ನಿರಂಕುಶಂ || ೨೩ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50. ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
51. ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೪ || ರಘು
52. ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಖ್ಯತಪಸ್ವಿನಾಂ ||
53. ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾದ್ಧೋಪದೇ
54. ಶಿನೇ || ೨೫ || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55. ಯೀಂದ್ರಾಖ್ಯ ಯೋಗಿನೇ || ಮಠೇ ನಿತ್ಯಾನ್ನ ದಾನಾ
56. ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ || ೨೬ || ತಂಜಾ
57. ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇಪಿಚ || ಸರ್ವ
58. ತ್ರ ಪ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ಶತೇ ಕಲೇ || ೨೭ ||
59. ಕರ್ಷಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟಾ ಶೇ
60. ಟ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ್ಯ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

61. ಪ್ರಿತ್ತಿಮಾಚಂದ್ರತಾರಕಾಂ || ೨೮ || ಮಂತ್ರಿಭರ್ವಿಬು
62. ಧೈರ್ಯಾರ್ಥಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿರಣ್ಯೋದಧಾರಯಾ
64. || ೨೯ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65. ತೇ || ವಿದ್ಯಂತೇ ತಾಂಬ್ರಪತ್ರೇ ಸ್ಮಿತ್ ತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66. ಮುನಾ || ೩೦ ||

(ಇಲ್ಲಿ ವರಾಹರೂಪಗಳಿವೆ.)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂವಾಸೇ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ವ್ಯಾಲಿಖ ತಾಂಬ್ರಶಾಸ
69. ನಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ
70. ಲನಂ || ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ
71. ಪದಂ || ೧ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ನಿರ್ವಾ
72. ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ || ಸರ್ವಾ
73. ನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋ ಭೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೨ ||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿ
4. ಲಾವರಾಹಸ್ಯ ದಂಭಾದಂಜಸ್ಸಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ ಛತ್ರಾಶ್ರಯಂ ದ
6. ಧೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂ
8. ತಾಲೋಕಪಾರ್ವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ ಯದಂಧ್ರಿಗಣನೇನೈ
10. ವ ಮಹತ್ವಾನ್ ರಾಜ್ಯ ಮಾಪವ || ೪ || ಬಲಿಃ ಪಾತಾಲ ಸಾಂ
11. ಬ್ರಾಹ್ಮಣಂ ಶಕ್ರತೋಯನಸೂದಿತಃ | ಯದಂ ಬ್ರಹ್ಮಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಯಾಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾಸ್ತುಮಭ
13. ವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ | ೬ || ಭೂಪಾಲಾಃ ಖಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈರ್ದಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
18. ಪು ಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಖ್ಯಂ ದುರ್ಗಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಹವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ | ಶ್ವೇತ ಛ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿಹ್ನಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನೀ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಲಕೋನವನೀರಜಾ

23. क्षीं । कल्याणिनीं कमलनाभ इवाब्धि कन्यां मंगांविकामुद वहद्बहु
24. मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुदभूयशस्वी श्रीचित्रराज
25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
26. ज जामातुरग्र्य महिमा सबभूवमन्त्री ॥ १२ ॥ जग
27. द्विख्यात शौर्यस्य चित्रराजमहीपतेः ॥ ब्रंहण्यः कीर्ति
28. मान् चेष्टः जज्ञे चव्वण्णनायकः ॥ १३ ॥ अद्वितीयोद्विती
29. यश्च श्रीमान् चित्रचवप्रभुः । मौलिरत्नं महीपानां सं
30. जातः कुलनायकः ॥ १४ ॥ सचित्र राजभूपालो राम
31. राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता
32. रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्
33. चक्रे वशे स्वयं । रामराजाज्ञयैवायं तंजा
34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
35. ज्यं धर्मेण पालयन् ॥ ततश्चवण्णभूपालः राज्यं च
36. क्रेसुधार्मिकः । १७ ॥ पितुर्मर्ति यत्र चक्रे श्रीमान् चित्र
37. चवण्णराट् ॥ सोयं चवण्णभूपालः राज्यं द
38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
39. संचक्रे तपश्चरन् ॥ श्रीमान् चित्रचवण्णपाख्य महीपा
40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
42. णोभवतु ॥ २० ॥ सश्रीचित्रचवण्णपाख्य महीपति
43. लकस्वयं । रित्वाग्निबाण भूसंख्या गणिते

II-A—

44. । शकजन्मना । २१ ॥ आनंदवस्फरे राम
45. नवम्यां हृष्टमानसः ॥ रामाभिषेक
46. क समये श्रीराम व्याससंन्निधौ ॥ २२ ॥
47. श्रीमत्परमहंसाख्यपरिव्राडि शता
48. जुषां ॥ पदवाक्यप्रमाणाब्धिपारीणा
49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विनां ॥
53. निजांते वासिने मध्वसिद्धांताद्धौपदे
54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
55. र्याद्राख्ययोगिने ॥ मठे नित्यान्नदाना
56. र्थं रामचंद्रार्चनायच । २६ ॥ तंजा
57. पुरमहादेशे ग्रामेजनपदे पिच ॥ सर्व
58. त्र ब्रीहयोयत्र तत्रतत्र शते कले ॥ २७ ॥
59. कर्षकायसमायुक्ते कच्चाद्दशे
60. ट मानतः ॥ यैकंमानं समाकल्प्य

II-B—

61. त्रित्तिमाचंद्रतारकां ॥ २८ ॥ मंत्रिभिर्विबु
62. धैस्सार्धं भार्याबंधुसमान्वितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योदधारया
 64. २९॥ श्लोकाः पत्रादिमश्लोकमारभ्यगणने कृ
 65. ते ॥ विद्यंते तांब्रपत्रेस्मिन् त्रिशत्किलसहा
 66. मुना ॥ ३० ॥

श्रीराजगोपाल

67. मन्त्रारगुडिसंवासी राजगोपतनूभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिखतांब्रशास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्वर्गमवाप्नोति पालनादद्भुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवैर्द्रान् भूयो भू
 74. यो याचते रामचंद्रः ॥ २ ॥

Transliteration.

I-A—

1. namas-tunga śiraś-chumbi chamdra ॥
2. chāmara-chāravê ॥ trai-lôkya nagarārambha
3. mûla-stambhâya Śambhavê ॥ 1 ॥ Harêr lî-
4. lâ-Varāhasya damshtrā damdas-sapātuvah ॥
5. Hêmādri kalaśā yatra dhātrī chhtra śriyam da-
6. dhau ॥ 2 ॥ yasmāch-charācharam sarvam sambhūtam ja-
7. gadamjasā ॥ yatô Gaṃgā jaganmātā sambhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajah saṃgataḥ kām-
9. tā śilasam-abhavan munēḥ ॥ yadamghri gaṇanēnai-
10. va Marutvān rājyamāpacha ॥ 4 ॥ Baliḥ pātāla sām-
11. brājyam Śakatō yēna sūditah ॥ yadamghryamkō bhō-
12. gi-bhōgē dṛīsyatēdyāpi suṃdaraḥ ॥ 5 ॥ tasmāschhām-abha-
13. vad-varnas-turīyyah dharma saṃkulaḥ ॥ sadāchāraratās-tatra
14. dvīa-jsēvā-parāyanāḥ ॥ 6 ॥ bhūpālāḥ khalu saṃjātāḥ
15. śauryaudārya-guṇānvitāḥ ॥ vinitāḥ śikshitāḥ śāmtāḥ
16. tatrajñānēdhikāriṇah ॥ 7 ॥ tadvarnē Dēvarājākyah bahu-
17. bāhu-parākramah ॥ amātyah kṛishṇarājasya babhūva ri-
18. pumardanaḥ ॥ 8 ॥ Pratāpa Rudra mattēbhapatim jītvāya ā-
19. havê ॥ ākramy-Ndaya-śīlākhyam durgam Gajapatēḥ priyam ॥ 9 ॥
20. tat tādrigvijayam prāpya kṛishṇarājam atōshayat ॥ śvêta-chha-
21. trādimam rāja-chinham yasmai-pradattavān ॥ 10 ॥ svahkâ-

I-B—

22. minim svatanu kām̐tibhir-ākshipamtīm śrī Dēvarāja tilakōnavanīrajā-
23. kshīm ॥ kalyāṇinīm Kamalanābha ivābdhi kanyām Maṃgāmbikā muda-
24. māna śīlām ॥ 11 ॥ tasyām tapōbhir adhikair udabhūd yaśasvi śrī
Chinnarāja
25. nṛipatiḥ khalu Dēvarājāt ॥ śrī Rāmarāja nṛipatēḥ kila Kṛishṇarā-
26. ja-jāmātūr agrya-mahimā sa babhūva maṃtrī ॥ 12 ॥ jaga-
27. d vikhyāta śauryasya Chinnarājamahīpatēḥ ॥ brahmanyā kīrti-
28. mām chēshṭah jajñē Chavvappanāyakaḥ ॥ 13 ॥ advitīyō dvitī-

29. yaścha śrīmān Chinna-Chavaprabhuḥ | mauḷi ratnaṃ mahāpānāṃ sam-
 30. jātaḥ kulanāyakaḥ || 14 || sa Chinnarājabhūpālō Rāma
 31. rājājñayābhṛīṣaṃ | prachamḍatara dōḍamḍa khamḍitā-
 32. rāti maḍdalaḥ || 15 || āsētōḥ Drāviḍān bhūmipālāṃ
 33. chakrē vaśēs vayaṃ | Rāmarājājñayaivāyaṃ Tamjā-
 34. puryaṃ mahāmanāḥ || 16 || nivāsaṃ akarōd rājā rā-
 35. jyaṃ dharmēṇa pālayaṃ || tataś Chavappa bhūpālāḥ rājyaṃ cha-
 36. krē sudhārmikāḥ | 17 || piturmatim yatra chakrē śrīman Chinna
 37. Chavapparāt || sōyaṃ Chavappa bhūpālāḥ rājyaṃ da-
 38. tvānujāya vai || 18 || Kumbhaghōṇē svayaṃ rājā vā-
 39. saṃ chakrē tapaścharaṇaḥ || śrīmān Chinna Chavappākhyā mahāpā-
 40. lōtidhārmikāḥ | 19 || Balabhadrāt Kṛṣṇa iva rarāja
 41. bahubhir-gunaiḥ || dakṣiṇa Dvārakāvāsī śrī Kṛṣṇa śara-
 42. ṇō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahāpati-
 43. laka svayaṃ | ritv-agni-bāṇa-bhū-saṃkhyā gaṇitē

II-A—

44. | Śakajanmanā | 21 || Ānamdavasvarē Rāma
 45. navamyāṃ hṛīṣṭamānasah || Rāmābhishē-
 46. ka samayē śrī Rāma-Vyāsa saṃnidhau || 22 ||
 47. śrīmat paramahamsākhyā parivrāḍīsatā-
 48. jushāṃ || padavākyapramāṇābdhi pārīṇā
 49. nāṃ niraṃkuśaṃ || 23 || śrīmad Vaishṇavasiddhānta
 50. sthāpanāchārya-tājushāṃ || Rāmachamḍrapadāṃ-
 51. bhōja pūjakānāṃ mudāsadā || 24 || Raghu-
 52. namdana śishya śrī Surēndrākhyā tapasvināṃ ||
 53. nijāntēvāsīnē Madhva siddhāntārththōpadē-
 54. śīnē || 25 || sarvataṃtra svataṃtrāya Vija-
 55. yīndrākhyā-yōginē || mathē nityānna dānā-
 56. rthaṃ Rāmachamḍrārchanāya cha || 26 || Tamjā-
 57. pura mahādēśē grāmē janapadēpi cha || sarva-
 58. tra vrīhayō yatra tatra tatra śatē kalē || 27 ||
 59. karshakāya samāyuktē kachchāṭṭāsē-
 60. tāmanataḥ || yēkaṃ mānaṃ samākalpya

II-B—

61. vṛittim āchamdra tārakāṃ || 28 || maṃtribhir vibu-
 62. dhais sārḍhaṃ bnāryā bapḍhu samanvitaḥ | bhūya-
 63. sē śrēyasē prādāt sahiranyōda dhārayā
 64. 29 || ślōkāḥ patrādima ślōkam ārabhya gaṇanē kri-
 65. tē || vidyaṃtē tāmbra-patrēsmin trimśatkila sahā
 66. munā || 30

śrī Rāja Gōpāla

67. Mannāraguḍi saṃvāsī Rāja gōpa-tanūbhavaḥ ||
 68. Tyāgarājōtinipunaḥ vyālikha tāmbra śāsa-
 69. naṃ || dānapālanayōr madhyē dānāchchhrēyōnupā-
 70. lanāṃ || dānāsvvargamavāpnōti pālanād achchutaṃ
 71. padam || sāmānyōyaṃ dharma sētu nṛipā-
 72. nāṃ kālē kālē pālanīyyō bhavadbhiḥ || sarvā-
 73. n ētān bhāvinaḥ pārthivēndrān bhūyō bhū-
 74. yō yāchatē Rāmachamdraḥ || 2 ||

Note.

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters ; both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8 $\frac{3}{4}$ ". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakṣhiṇa-Dvārakā (Mannārguḍi) and became a great devotee of the god Kṛṣṇa of that place. On the Rāma-Navami day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhva-siddhānta, Vijayīndra-yatīndra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the maṭha. The grant consisted of one *vṛitti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēśa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannārguḍi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt.

Telugu characters and Sanskrit language : 3 plates.

Size 10 $\frac{3}{4}$ " × 8 $\frac{3}{4}$ ".

ಅದೇ ಮಠದಲ್ಲಿರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦ $\frac{೩}{೪}$ " × ೮ $\frac{೩}{೪}$ ".

ತೆಲುಗಕ್ಷರ : ೩ ಹಲಗೆಗಳು.

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ನಮಸ್ತುಂಗ ಶಿರಚ್ಚುಂಬ್ಬೀ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3. ನ್ನಾದಂಡ್ಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ರಶ್ರಿಯ
4. ದಂಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
5. ತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ರಜಸ್ಸ
6. ಂಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಭವೇನ್ಮನೇ | ಯದಂಘ್ರಗಣನೇನೈವ ಮ
7. ರುತ್ವಾನ್ರಾಜ್ಯಮಾಪಚಾ || ೪ || ಬಲಿಃ ಪಾತಾಳನಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಷೋ ಯೇನಸೂದಿತಃ | ಯದಘ್ರ್ಯಂಕ್ಯೋಭೋಗಿಭೋಗೇದೃಶ್ಯತೇದೃಶ್ಯ
9. ಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣಸ್ತು ರೀಯೋ ಧರ್ಮಸಂಕುಲಃ

10. ಸದಾಚಾರರತಾಸ್ತದ್ವ್ಯಜನೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾನ್ತ
11. ತ್ರನಂಜಾತಾಃ ಶೌರ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಶಾಂ
12. ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಖ್ಯೋ ಬಹು
13. ಬಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14. ಮರ್ದನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15. ಮ್ಯೋದಯಶೈಲಾಖ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16. ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಪಯುತಃ || ಶ್ವೇತಭತ್ರಾದಿಕಂ ರಾ
17. ಜ ಚಿನ್ದಂ ಯಶೈಪ್ರದತ್ತವಾನ್ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18. ತ್ತಿಭಿರಾಕ್ಷಪಂತ್ರಿಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕಲ್ಯಾ
19. ಣಿನೀಂ ಕಮಲನಾಭ ಯಿವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗ್ಲಾಬ್ಧಿಕಾ ಮುದವ
20. ಹದ್ಬಹುಮಾನಶೀಲಾಂ ||೧೧|| ತನ್ಯಾಂ ತ್ತಪೋಭಿರಧಿಕೈರುದಭೂ
21. ದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿಂನ್ನರಾಜನೃಪತೀ ಖಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22. ಜ ನೃಪತೇಃ ಕ್ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗೃಹಮಹಿಮಾ ನ ಬಭೂ
23. ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶೌರ್ಯಸ್ಯ ಚಿನ್ನಾ ರಾಜಮಹೀಪತೇಃ
24. ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜೈಷ್ಠೋ ಜಗ್ಗೇ ಚವ್ಯಪ್ಪನಾಯಕಃ ||೧೩||

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಅದ್ವಿತೀಯೋದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ
26. ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನರಾಜಭೂ
27. ಪಾಲೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭೃತಂ | ಪ್ರಚಂಡತರ ಮೋರ್ದಂ
28. ಡ್ಧ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾವಿಡಾನ್ ಭೂ
29. ಮಿ ಪಾಲಾಂಶ್ಚಕ್ರೇವಶೇಸ್ಯಯಂ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋರಾಯಂ (?)
30. ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31. ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯನ್ ತತಃಶ್ಚವ್ಯಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ
32. ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮತಿಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚ
33. ವಪ್ಪರಾಟ್ | ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ವಾ
34. ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35. ಸಂಚಕ್ರೇ ತಪಶ್ಚರನ್ | ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯಮಹೀಪಾಲೋ
36. ತಿ ಧಾರ್ಮಿಕಃ ||೧೯|| ಬಲಭದಾತ್ಮಶ್ಚಯಿವ ರರಾಜ ಬಹುಭಿರ್ಗು
37. ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣುಭಕ್ತಶ್ಚ ದಾನಶೌಂಡೋಜಿತೇಂದ್ರಿಯಃ
38. ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರಣೋಭವತ್ | ಸಶ್ರೀ
39. ಚಿಂನ್ನಚವಪ್ಪಾಖ್ಯ ಮಹೀಪತಿಲಕಸ್ವಯಂ | ಮತ್ವಗ್ನಿಬಾಣ
40. ಭೂಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಆನಂದವತ್ಸರೇ ರಾಮ
41. ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕಸಮಯೇ ಶ್ರೀ
42. ರಾಮವ್ಯಾಸಸಂನ್ನಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀ
43. ಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕ್ಯು
44. ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ್ಸಾ ಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮ
45. ಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ | ರಘುನಂದನಶಿ
46. ಪ್ಯ ಶ್ರೀನುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ ||೨೨|| ನಿಜಾಂತ್ವವಾನಿನೇ ಮಧ್ವನಿ
47. ದ್ಧಾಂತ್ವಾರ್ಥೋಪದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೇಂದ್ರಾಖ್ಯಯಾ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

48. ಗಿನೇ | ಮಂತ್ರಿಭಿಃಶಾಸ್ತ್ರತತ್ವಗ್ಗೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49. ಸುಹೃದ್ಭ್ರಾತೃಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮಥೇನಿತ್ಯ
50. ದೀಪಾರ್ಥಂ ವಾರಿಸಂನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

51. ಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
52. ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ ||೨೯|| ಸಾಕ್ಷಾದ್ವೈಕುಂಠ
53. ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಿಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತಸ್ಮಿನ್ ಕುಂಭಕೋಣೇ
54. ಮಹಸ್ಥಳೇ ಕಾವೇರಾಃ ದಕ್ಷಿಣೇಭಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಯಚಾ ಪುತ್ರರೇ
55. ಹರಿನದ್ಯಾಶ್ಚಾ ತತ್ತೀರಶ್ಚ ಸಮೀಪತಃ ||೩೦|| ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಭಾಗೇ
56. ಪೂರೈಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
57. ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರಕಾರಣಂ | ದಂಡಸ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
58. ದಾಂನೂಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವೃಕ್ಷಸಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
59. ತಥಾ ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಸಮನ್ವಿತಾಂ ||೩೪|| ಅಕ್ಷೀಣಾಗಾಮಿಂ
60. ಸಂಯುಕ್ತಾ ಆ ಮಾಕ್ತಾಂಡೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ ಯೋ
61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
62. ಸ್ಥಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ ||೩೬|| ಶ್ಲೋ
63. ಕಾವತ್ರಾದಿಮಶ್ಲೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೇತಾಂಮ್ರ ಪತ್ರೇಸ್ಮಿನ್ ಸಪ್ತ
64. ತ್ರಿಂಶತ್ಸಹಾಪುನಾ ||೩೭||

ಶ್ರೀ ರಾಜಗೋಪಾಲ.

(ಇದರ ಮಗ್ಗಲಲ್ಲ ಎರಡು ವರಾಹಗಳಿವೆ.)

65. ಸಾಕ್ಷಾ ಚಿನ್ನಚವಪ್ತಾಖ್ಯಮಹೀಪಸಕ್ಯದಾಜ್ಞಯಾಮಂತ್ರೀರಾಜಾಜ್ಞ
66. ಯಾ ಚಾಪಿತಾಂಮ್ರಪತ್ರಂ ವಿಧಾಯಚಾ ತಂದೃಷ್ಟಾ ಬಹುಸಂತ್ಸೃಷ್ಟಃ
67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನೈಃ | ಭಕ್ತ್ಯಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾಸನಂ ತಾಂಮ್ರಕಂ
68. ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವತ್ಸಸ ಮಹಾಲಿಂಗ್ಗತನೂಭವಃ ಕುಂಭಲಿಂಗ್ಗಯಿ
69. ತಿ ಖ್ಯಾತೋ ವೈಲಖತ್ತಾಂಮ್ರಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೈ
70. ಯೋನುಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತೀ ಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸಾಮಾ
71. ನ್ಯೋಯಂ ಧರ್ಮಸೇತೋನೈಃ ಪಾಣಾ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾಃ
72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದ
73. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ
74. ನಿಷಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ಯಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೆಷ್ವಿವರ್ಷ
75. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕೃಮಿಃ ||

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದಂ
3. ನ್ನಾ ದಂಢಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರಿಛತ್ರಶ್ರಿಯ
4. ಂದಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೃತಂ ಜಗದಂಜಸಾ ಯ
5. ತೋ ಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನಿ | ಯದ್ರಜಸ್ಸ
6. ಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವೇನ್ಮುನೇ | ಯದ್ವಿಗಣೇನೈವ ಮ
7. ರುತ್ವಾತ್ರಾಜ್ಯಮಾಪಚಾ || ೪ || ಬಲಿಃ ಪಾತಾಲಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋಯನಸೂದಿತಃ | ಯದ್ವಿಗಣೇನೈವ ಮ
9. ಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ಧಿಃ ಸ್ತುರೀಯೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನಿತಾಃಶಿಕ್ಷಿತಾಶಾ
12. ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಖ್ಯೋ ಬಹು

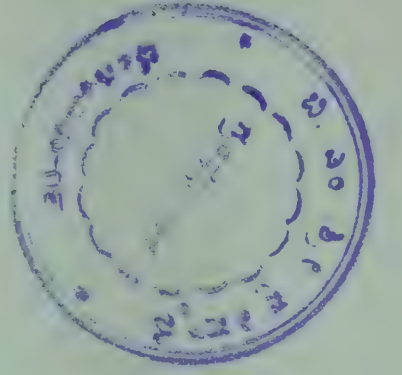
13. बाहुपराक्रमः । अमात्यः कृष्णराजस्य बभूव रिपु
14. मर्दनः । प्रतापरुद्रमत्तेभर्पति जित्वाय आहवे । आक्रं
15. भ्योदयशैलाख्यं दुर्गगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्वि
16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतछत्रादिकं रा
17. जचिह्नं यस्मै प्रदत्तवान् ॥ १० ॥ स्वः कामिनीं स्वतनु कां
18. त्तिभिराक्षिपत्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाब्धिका मुदव
20. हद्बहुमानशीलां ॥ ११ ॥ तस्यां तपोभिराधिकैरुदभू
21. द्यशस्वी श्रीचिन्नराजनृपतीखलु दवराजात् । श्रीरामरा
22. जनृपतेः क्लिलकृष्णराजजामातुरग्रयमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चिन्नराजमाहीपतेः
24. ब्रह्मण्यः कीर्तिमान् ज्येष्ठोज्ञे चव्वप्प नायकः ॥ १३ ॥

II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं
26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभू
27. पालो रामराजाज्ञययाभृशं । प्रचंडतर दोर्दं
28. डुदंडिताराति मंडुलः ॥ १५ ॥ आसेतो द्राविडान्भू
29. मि पालांश्चक्रेवशेस्ययं । रामराजाङ्घ्र्यतोरायं (?)
30. तंजापुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31. राज्यं धर्मेण पालयन् ततः श्रव्यप्पभूपालो राज्यं
32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रे श्रीमान् चिन्नच
33. वप्पराद् । सोयं चव्वप्पभूपालो राज्यं दत्त्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चिन्नचवप्पाख्य महीपालो
36. तिधार्मिकः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौडो जितेंद्रियः
38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । सश्री
39. चिन्नचवप्पाख्यमहीपतिलकस्वयं । ऋत्वग्निवाण
40. भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
41. नवस्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
42. रामव्याससंन्निधौ श्रीमत्परमहंसाख्य परिव्राडी
43. शताजुषां । पद्वाक्यप्रमाणाब्धि पारिणानां निरंक्कु
44. शं श्रीमद्वैष्णवसिद्धांतं स्थापनाचार्यं ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनंदनशि
46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांतवासिने मध्वसि
47. द्धांतार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49. सुहृद्भातृभार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूपनामनेकसुकुता
51. मये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानां राज्यवृद्धये



52. कावेरीपुण्यतीर्थादि नानादेवालयवृत्ते ॥ २९ ॥ साक्षाद्वैकुण्ठ
 53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे
 54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वृत्तरे
 55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
 56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशतू स्थिताभूमिद्विवेलिका
 57. लोकसंख्या परिमिती गणने यत्रकारणं । दंडुस्तेनैवमाणेन प्रा
 58. दान्बूमिद्विवेलिनां नानावृक्षसमायुक्तांमाराभप्रतिमां
 59. तथा निधिनिक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि
 60. संयुक्ता आ मार्त्ताण्डेदुतारनं । शिष्यप्रशिष्यसंभोगयो
 61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
 62. न्वितां भूयसे श्रेयसे प्रादात् सहिरंण्योदकधारया ॥ ३६ ॥ श्लो
 63. कावत्रादिमश्लोकमारभ्यगणनेकृते । विद्येत्ततांस्त पत्रेस्मिन् सप्त
 64. त्रिंशत्सहापुना ॥ ३७ ॥

श्री राजगोपाल.

65. साक्षाच्चित्रचवप्पाख्यमहीपसकृदाज्ञयामंत्रीराजाज्ञ
 66. याचापिताम्रपत्रं विधायचा तद्वत्त्वाबहुसत्तुष्टः
 67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं ताम्रकं
 68. तदा श्रीकुम्भकोण संव्वास महालिङ्गतनूभवः कुम्भलिङ्गयि
 69. तिख्यातो व्यलिखत्ताम्रशासनं । दानपालनयोर्मध्ये दानालू
 70. योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतंपदं ॥ पामा
 71. न्योयं धर्मसेतोनुपाणा कालेकाले पालनिय्यो भवद्भिः सर्वानेतान्
 72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद
 73. त्ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
 74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां षष्टिवर्ष
 75. सहस्राणि विष्टायां जायतेकृमिः ॥

Transliteration.

I-B—

1. namas-tumgga śirach-chumbbî chamdra-châmarachâravē | trailôkya nagarâ-
 2. rambha mûla-stambhâya Śambhavē ॥ Harêr lilâ Varâhasya dam-
 3. n̄hrâ dam̄ḍas-sapâtu vah | Hêmâdri kalaśâ yatra dhâtrî chhatra-śriya-
 4. m̄ dadhau | yasmâch-charâcharam viśvam̄ sam̄bhûtam̄ jagadam̄jasâ ya-
 5. tô Gam̄ggâ jagam̄nmâtâ sam̄bhûtâ lōkapâvanî | yadrajâs sa-
 6. m̄ggataḥ kâmttâ śilâsam̄ abhavên munê | yadam̄ghri-gaṇanênaiva Ma-
 7. rutvân râjyam̄apachâ ॥ 4 ॥ Balih̄ pâtâla sâmm̄râjyam̄ Śaka-
 8. tō yēna sūditah̄ | yadaghryam̄kkô bhôgi-bhôgê drîśyatê dyâ-
 9. pi sum̄ddarah̄ ॥ 5 ॥ tasmîat sam̄abhavad̄ varnâs-turîyyô dharma sam̄kulah̄
 10. sadâchâraratâs tadra dvija-sêvâ-parâyanâḥ ॥ 6 ॥ bhûpâlâs-ta-
 11. tra sam̄jâtâḥ sauryaudârya guṇânvitâḥ | vinîtaḥ śikshitâ sâmm̄-
 12. ttâs-tam̄trajñânêdhikârinâḥ | tadvargô Davarâjâkhyô bahu-
 13. bâhu parâkramah̄ lam̄âtyah̄ Krishṇa Râjasya babhûva ripu-
 14. mardanaḥ | Pratâparudra mattêbha patim̄ jîtvâ ya âhavê | âkram-
 15. my-ôdaya śailâkhyam̄ durggam̄ Gajapatêḥ priyam̄ ॥ 9 ॥ tatrâdyag-vi-
 16. jayam̄ prâpya Krishṇa râyam̄ atôshayat ॥ śvêta-chhatrâdikam̄ râ-

17. ja chinham yasmai pradattavân || 10 || svaḥ kâminîṃ svatanu kâṃ-
18. ttibhir âkshipamittîṃ śrî Dēvarāja tilakô navanirajakshaṃ | kalyâ-
19. ninîṃ Kamalanâbha yivâbhî kanyâṃ Maṃggâbbikâ mudava-
20. had bahumânaśîlâṃ || 11 || tasyâṃ ttapôbhir adhikair udabhû-
21. d yaśasvî śrî Chinṇarāja nripatî khalu Devarâjât | śrî Râmarâ-
22. ja nripatēḥ kkila Krishṇarāja jâṃatur agrya mahimâ sa babhû-
23. va mamtrî || 12 || jagad vikhyâta śauryasya Chinnârāja mahîpatēḥ
24. brahmânyah kîrtimân jyêsthô jagñē Chavvappa nâyakah || 13 ||

II-A—

25. advitîyyô dvitîyaścha śrîmân Chinṇachava prabhuḥ | mauḷi-ratnam
26. mahîpânâṃ samjâtaḥ kulanâyakah || 14 || sa Chinṇarāja bhû-
27. pâlo Râma rājâgñyayâ brîsam | prachamda tara dordam-
28. dda damdḍitârati mamḍdalah || 15 || â Sêtô Drâvidân bhû-
29. mi-pâlâmś-chakrēvasē sya-yam | Râma-rājâgñya ytô Râyam
30. Tamjâpuryam mahâmanâḥ || 16 || nivâsamakarôd rājâ
31. rājyam dharmēṇa pālayan tatahś Chavyappa bhûpâlô rājyam
32. chakrē sudhârmikah || 17 || pitur-matiṃ yatra chakrē śrîmân Chinṇacha-
33. vapparât | sôyam chavappa bhûpâlô rājyam datvâ-
34. nujâyavai || 18 || Kumbhakhôṇē svayam rājâ vâ-
35. samchakrē tapaścharan | śrîmân Chinna Chavappâkhyâ mahîpâlô-
36. ti dhârmikah || 19 || Balabhadrat Krashṇa yiva rarāja bahubhir-gu-
37. naiḥ | viraktô Vishṇubhaktaścha dâna śaumâḍô jitēṃdriyah
38. || 20 || Dakshiṇa- Dvârakāvâsî śrî Kṛishṇa śaraṇô bhavat | saśrî
39. Chinna Chavappâkhyâ mahîpa tilaka-svayam | rit-vagni-bâṇa-
40. bhû-samkhyâ ganitē śakâjanmanâ | Ânamda vatsarē Râma-
41. navamyam hrishṭhamânasah || 22 || Râmâbhishêka-samayē śrî
42. Râma-Vyâsa samnidhau śrîmat parama haṃsâkhyâ parivrâḍi-
43. śa tâjusham | padavâkya-pramânâbdhi-pârîṇânâṃ niramkku-
44. sam śrîmad Vaishṇava siddhântta sthâpanâchârya tâjusham | Râma-
45. Chandra padâmbhōja pūjakânâṃ mudâsadâ | Raghunamdana śi-
46. shya śrî Surēṃdrâkhyâ tapasvinam || 25 || nijâṃttavâsinē Madhva-si-
47. ddhânttârthôpadêsinē | sarva tamtra svatamtrâya Vijayîṃdrâkhyâ yâ-

III-A—

48. ginē | mamtribhiḥ śâstra tatvagñair purôhita purôgamaiḥ | phutra-pautra-
49. suhrîd-bhrâtri-bhâryâ-bamdhû-samanvitaḥ | Kumbhakôṇa-mathē nitya
50. dîpârtham vâri-samnidhau | prâchînasvîya bhûpânâṃ anêka sukritâ
51. ptayē || 28 || putra-pautra prapautrâdi rājânâṃ rājyavridḍhayē
52. Kāvêrî punyatîrthâdi nânâ dēvālayāvritē || 29 || sâkshâd Vaikunṭha
53. nilaya Śârṇapâṇi samâgamē Kâśîkshêtrâdikê tasmin Kumbhakôṇē
54. mahâsthalē Kāvêryâḥ dakshinē bhâgē Brahma dēvālayasya chā vuttarē
55. Harinadyâśchâ tat-tîraścha samîpataḥ || 31 || mârḡasya paśchimē bhâgē
56. pûrvē | bhajanapaddhatēḥ | tēsham madhya-pradêśē tû sthitâbhûmi dvivê-
- likâ
57. lôkasamkhyâparimitîr gaṇanē yatra kâraṇam | damḍdastēnaiva māṇēṇa
- prâ-
58. dâṃn-bhûmi dvivêlinam | nânâ-vṛiksha samâyuktâṃm ârâma pratimam
59. tathâ nidhi-nikshêpa-pâshâṇa siddha sâdhya samanvitam || 34 || akshîpâ-
- gâmiṃ

60. samyyuktā ā mārtaṁdēdu tāranam | śishya praśishya sambhōga yō-
 61. gyaṁ vinimayōchitām | dānārtha dharma-vikrīti yōgya-bhōgya sama-
 62. nvitām bhūyasē śrēyasē prādāt sahiramnyōdaka dhārayā || 36 || ślō-
 63. kāvatrādima-ślōkamārabhya gaṇanêkrītê | vidyamttê tāmra patrêsmīn
 sapta-
 64. trimśat sahāpunā || 37 ||

śrī Rāja Gōpāla

65. sākshā Chinna Chavappākhyā mahīpa sakṛidājñayā mamtrī rājājñā-
 66. yā chāpi tāmrapatram vidhāyachā tam dṛishvā bahu samttushṭhaḥ
 67. svāminah pādāyōnripah | bhaktyā samarpayāmāsa śāsanam tāmtrakam
 68. tadā śrī Kumbhakōṇa samvāsa Māhalingga-tanūbhavaḥ Kumbhalingga yi-
 69. ti khyātō vyalikhat tāmra śāsanam | dāna-pālanayōr madhyê dānāch-chrê-
 70. yōnupālanam dānā-svarggam avāpnōti pālanād achyutam padam || sāmā-
 71. nyōyam dharmasêto nripāṇā kâlê kâlê pālanīyyō bhavadbhiḥ sarvān êtān
 72. bhāvinah pāthivêdrān bhūyō bhūyō yāchatê Rāmachandraḥ || svada
 73. ttā dviguṇam puṇyam paradattānupālānam paradattāpa-hārēṇa svadattam
 74. nishalam bhavêt || sva-dattam para-dattam vā yōharêta vasumdharam sha-
 shṭi-varsha
 75. sahasrāṇi viśṭhāyām jāyatê krimih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½". The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *vēlis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōṇa adorned with the Kāvēri and various temples surpassing Kāśi in sanctity and forming the abode of the god Śārṅga-pāṇi, the lord of Vaikuṇṭha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the matha at Kumbhakōṇa. The number of verses is given as 37. By order of Chinna Chavappa, his minister got the plates ready and the Chief presented them to the svāmi with great devotion. The engraver was Kumbhalingga of Kumbhakōṇa, son of Mahalingga. After the stanza giving the number of verses, occur two figures of the boar and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt.

Telugu language and characters. Single plate. Size 11" × 7½".

ಅದೇ ಮಠದಲ್ಲರುವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ; ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೧" × ೭½".

(ಮುಂಭಾಗ) —

(ದೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾದ್ರಿ ಅಯ್ಯವ್ವಾಲು.

1. ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ
3. ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವಷಂಬುಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥಿನಾಮ ಸಂವತ್ಸರಂ ಮೈಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5. ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಘಂಡು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
6. ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
7. ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
8. ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9. ದ ಪದ್ಮಾರಾಧುಕುಲೈನ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
10. ಕಮಲಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
11. ರ ಕುಮಾರುಕುಲೈನ ಶ್ರೀಮದ್ವೈರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
12. ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13. ಯನಿಗಾಲ ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣ
14. ತೀರನುಂದ್ರು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸುಖರಣಿಯೋ
15. ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
16. ಮೃಪರ್ಣತೀರಮಂದ್ರು ಆರಾಂಒಣ್ಣ ಅನೇ ಗ್ರಾಮಂ ತೆಲುಪುಲು
17. ಒಂ ಮಾಳ್ವಕುಂನ್ಯೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ರು ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
18. ನಿಕ ಪಡಮುಟೆ ದಿಕ್ಕುನ ವುಂಡೆ ರಾತಿಮಠಮುಂನೂ ರಂಗನಾಯ
19. ಕುಲಕ ಪಿತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
20. ವರ್ಕಮುಗಾನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
21. ಣಕ್ಷಿಣ್ಯ ಆಗಾಮಿ ಸಿದ್ಧನಾಥ್ಯಲು ಮೊದಲೈನ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22. ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರೈಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ಥಾಯಿಗಾನು
23. ಅನುಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪುರ್ವಕ
24. ಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನುಕ ಸುಖಾನ್ನ ಅನುಭವಿಂಚ್ಚುಕೊನಿ ವುಂಡೇದಿ
25. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂಭಾಗ) —

26. ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಬುಜಾಂ ||
27. ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂದರಾ || ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದರಾಂ | ಪಪ್ಲಿವರ್ಪಸಹಸ್ರಾಣಿ
29. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
30. ದಾನಾಭ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31. ಲ ನಾದಸ್ಯುತಂ ಪದಂ ||

Transliteration.

Front—

Srī Muddalagādrī ayya vrālu.

1. Srīr-astu || namas-tumga śiraś-chumbi chandra-chāmara-chārāvê
2. trai-lôkya-nagar-ārambha mûlā-stambhāya Śambhavê || svasti
3. śrī vijayābhyudaya Śālivāhana-śaka-vashambulu 1607 aguna-
4. nêṭi Siddhārtthi nāma samvatsaram Vaiśākha suddha Aksha 3 Sukra-
vāram
5. Rôhiṇi nakshatra puṇya-kāla mamddu śrīmat parama-hamṣa pa-
6. rivrājakā-chāryulaina pada-vākya-pramāṇa-pārā-vā-
7. ra pāramgata sarva-tantra-svatantralaina Śrīmad Vaishṇava siddhāntta
8. pratishṭhāpanāchāryalaina śrīmad-Rāmachandra-dēvuni divya śrī pā-
9. da padmā-rādhukalaina śrīmat Sudhīmdratīrtha śrī-pāda vadēyala kara
10. kamala samjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vadēyala va

11. ra kumarukalaina śrīmad Yōgīndratīrtha-śrī-pāda vaḍeyala divya
12. śrī Raghupati-bhaṁḍārānīki Viśvanātha nāyani Muddaḷagādrī nā-
13. yanigāru Śrī-Raṅganāyakula saṁnidhīni Chandra-pushkaraṇi
14. tīramamddu mā peddalaku sukṛitamū gānu sa-hiraṇyō-
15. daka dāna-dhārā pūrvakamugānu Dakṣhiṇa-rāshṭra mulōnu Tā-
16. raparnī-tīramamddu Ārāmbaṇṇa ane grāmaṁ telupulu
17. 600 māḷḷukumnnū Raṁga-kshētramamddu Chitravidhi dakṣhiṇa gōparā-
18. niki paḍumaṭe dikkuna vumḍe Rātimāthamumnnū Raṁganāya-
19. kulaku pṛitigānu mā peddalaku sukṛitamugānu dhārā-pū-
20. rvakamugānu yichchināraṁ ganaka nidhi nikshēpa jala-taru-pashā-
21. ṇ-akṣhiṇya āgāmi siddha sādhyalu modalaina aṣṭa-bhōga tēja svānya-
22. mumnnū śishya pāraṁparyamugānu ā chendrārka sthāyigānu
23. anubhaviṁchchukoni vumḍagalavāru yitanē dhārā-pūrvaka-
24. mugā yichchināraṁ ganaka sukhānu anubhaviṁchchukoni vumḍēdi
25. sva-dattā dvigunaṁ puṇyaṁ para-dattānu-pālanam para-dattāpaharēṇa

Back —

26. svadattam nishphalam bhavēt || ēkaīva bhaginī lōkē sarvēśham ēva
bhūbhujām ||
27. na bhōjyā na kara grāhyā vipra-dattā vasumddharā || sva-dattam
para-da-
28. ttām vā yō harēta vasumddharām || shashṭir varsha-sahasrāṇi
29. viṣṭāyām jāyatē kṛimih || dāna-pālanayōr madhyē
30. dānā chhrēyōnupālanam dānā chchargam avāpnōti pā-
31. lanād achyutam padam ||

Translation.

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Aksha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rōhini, (we,) Viśvanātha-Nayaka's son Muddaḷagādrī-Nāyaka, have granted with gold and pouring of water, in the presence of the god Raṅganātha on the bank of the Chandrapushkaraṇi, for the merit of our ancestors, the village Ārāmbaṇṇa of the revenue value of 600 *Māḷḷuku*, situated on the bank of the Tāmrarni in the southern *rāshṭra* and the stone maṭha situated to the west of the south gōpura or tower of the Chitra street of Raṅgakshētra (Śrīraṅgam) to the Raghupati treasury of the illustrious paramahansa parivrājakāchārya, pada-vākyapramāṇa pāravāra pāraṅgata, sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-tīrtha śrīpāda-oḍeyar, who was the spiritual son of the illustrious Sudhīndra-tīrtha-śrīpāda-oḍeyar. You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure. As we have granted thus with pouring of water, you can happily enjoy the same.

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½". The language is Telugu.

The inscription records the grant of a village Ārāmbanna of the revenue value of 600 *mālluku* by Muddalagadri Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndra-svāmi matt. The signature of the donor appears on the front of the plate.

The date of the record S1602 Siddhārthī sam. Vaisākha śu. 3 corresponds to Thursday, 3rd April 1679 A.D.

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Eleventh copper plate record in the same matt.

Telugu language and characters. Single plate: Size 11" × 8".

ಅದೇ ಮಠದಲ್ಲರುವ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧' × ೮".

(ಮುಂಭಾಗ) —

1. ಶ್ರೀರಘು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
3. ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೬೧೯
4. ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮಸಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5. ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ
6. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕೃಪ್ರಮಾಣಪಾರಾವಾರಪಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವನಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8. ಚಾರ್ಯಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ
9. ಶ್ರೀಮದ್ಗೋಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿಕರಕಮಲಸಂಜಾ
10. ತುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿವರಕುಮಾ
11. ರುಕುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥಶ್ರೀಪಾದವಡಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವೈಷ್ಣವನಾಥನಾಯನಿ ಚೋಕ್ಕ
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಪನ ಮಂಗ ಮ್ಮಗಾರು ಶ್ರೀರಂಗನಾಯ
14. ಕುಲನನ್ನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣೀತೀರವಂದು ಮಾಪದ್ವಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಛಿನ
16. ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮಂದು ಶ್ರೀವಲ್ಲಿಪುತ್ರು
17. ರಿ ಶ್ರೀಮಲೋನು ಆಯಿರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18. ಡಿ ನಾಯಕಂಪಟ್ಟಿ ರೆಡ್ಡಿ ಪಟ್ಟಿತೂರ್ಪು ಅತ್ತಂಗರೆಪಟ್ಟಿ ಪಡಮರಯಲಂದ
19. ಕ್ಕೋಳಂ ಯಲ್ಲಕುಲುತ್ತರಂ ಪಟ್ಟಿ ಯಿದಿಸಹಿತಮೈನ ಆಯಿರ್ಧರ್ಮಗ್ರಾ
20. ಮಂತೆಲುಪು ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಿಪುತ್ರುರಿತಿರುಮುಕ್ಕೋಳಾ
21. ನಿಕಿ ಯೀಶಾನ್ಯಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಿಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೇವ
22. ಳಂ ಸಹಿತಮೈನ ಮಠಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಚುಪಾಳ್ಳಂಮಘ
23. ಮಾನುಕ್ಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮೈನದಿನ್ನಿ ಚಂತಾಮಣಲೋ ಸೋಮಯಾಜಿ
24. ಯಿಂಟಿತೂರ್ಪುಲಕ್ಷ್ಮೀನರಸಪ್ಪಯ್ಯ ಕಟ್ಟಿಂಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25. ದುಕು ತೂರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
26. ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮಠಂಗಾಲುನ್ನಂದುಕು
27. ಬದುಲುಮಠಂಗಾನುನ್ನುದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28. ಠ ಪರ್ಯಂತಂ ಪುರಾಣಘಟ್ಟಮುನ್ನು ಯಿಚ್ಛಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
29. ಜಲತರುಪಾಪಾಣಕ್ಷೀಣ್ಯ ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಲು ಮೊದಲೈನ ಅ

(ಕಿಂಭಾಗ) —

30. ಪ್ವಭೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ
31. ಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32. ಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಭವಿಂಚುಕೊನಿ
33. ಪುಂಡೇದಿ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಪ್ಪಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವನುಂಧರಾಂ ಪ್ಪಪ್ಪಿ ವರ್ಷಸಕನ್ಯಾಣಿ ವಿಷ್ಣಾಯಾಂ
36. ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37. ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗಳಮವ್ರಾಲು

Transliteration.

I-A—

1. śrīrastu || namas-tunga śiraś-chumbi chandra-chāmara-chāravê |trai-
2. lôkya-nagarārambha mûla-stambhāya Sambhavê || svasti śrī
3. vijayābhyudaya Śālivāhana Śakavarsambbulu 1619
4. agunanêti Yīśvara nāina samvatsaram Māgha suddha 15 Śukravā-
5. ram madhyāhna Maghā nakshatra punya-kālamamdu śrīmat parama-hansa
6. parivrājikāchāryulaina padavākya praināṇa pārāvāra pāramga-
7. ta sarvatamtra svatantrulaina śrīmad Vaishṇava-siddhānta pratishṭhāpanā-
8. chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-paḍinārādhakulaina
9. śrīmad Yôgīndratīrtha śrīpāda-vaḍayalavāri kara-kamala-samjā-
10. tulaina śrīmat Sūrīndra-tīrtha śrīpāda-vaḍayalavāri vara-kumā-
11. rukulaina śrīmat Sumatīndratīrtha śrīpāda vaḍayalavāri
12. divya śrī Raghupati bhaṇḍārānīki śrīmad Viśvanātha nāyani Chokka-
13. nātha nāyanivāri paṭṭamahishi aina Maṁggammagāru śrī Raṁganāya-
14. kula sannidhini Chāndrapushkaraṇi tīramamdu mā peddalaku sukṛita-
15. mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16. bhū-dāna śāsanam mā Tiruchināpalli rāshṭramamdu Śrīvalliputtū-
17. ri śīmalōnu Āirdharma grāmamunnu amduṭō chērina Kākavā-
18. di Sāyakampatti Redḍipatti tūrpu Attamgarepatti paḍamarayalaṁd-A
19. kkōḷam yallaku uttarām paṭṭi yidisahitamaina Āyirdharma grā-
20. mam telupu nannūru māḷlukunnu Śrīvalliputtūri Tirumukkoḷā-
21. niki yīśānya bhāgamamdu śrī Raṁgaśeṭṭi kaṭṭimchchina Venkaṭeśvara-
- dēva-
22. lam sahitamaina maṭhamunnu amdu tulaligina Rāchupālyam magha-
23. mānu kōvila kaṭṭaḍa sahitamainadinni Chintāmanilō Sōmayāji
24. yimṭiki tūrpu Lakshmī-narasappayya kaṭṭimchchina maṇṭapamunnu am-
25. duku tūrpu maṇṭapam sahitamaina Kṛishṇasvāmi dēvaḷamunnu
26. Dikshitappayyagāri alaṁkāram pūrvam tama maṭhamgā unnamduku
27. badulu maṭhamgānunnu Dikshitappayya alaṁkāram modalu ma-
28. ṭha paryamttam purāṇaghaṭṭamunnu yichchināraṁganaka nidhi-nikshēpa
29. jala taru-pāshāṇ-akshīṇya āgāni siddha sādhyalu modalaina a-

I-B—

30. shṭa-bhōga-tēja-svāmyamunnu śishya-pāraṇiparyamugānu āchāndrārka
31. sthāyigānu anubhaviṁchukoni umḍagalavāru yiṭani dhārā-

32. pūrvakāṅgā yichchināraṅganaka sukhāna ambhavupchukoni
 33. vimpdēdi! sva dattā dviguṇaṁ puṇyaṁ paradattānupālanam paradatta-
 34. pahārēṇa sva-dattaṁ nishphalaṁ bhavēt | sva-dattāṁ para-dattāṁ va yō
 35. harēta vasumdharaṁ shashṭir-varsha sahasrāṇi viṣṭāyāṁ
 36. jāyatē kṛimih | dāna pālanāyōr madhyē dānāchchirēyōnu
 37. pālanam dānāt svargam avāpnōti pālanād āchyutam pa-
 38. dam

śrī Maṅgamavālu

Note.

This is another copper plate record received from the Rāghavēndrasvāmī matt at Nānjangūd which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Sambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Śaka year 1619, under the asterism Māghā, and in the presence of the god Raṅganātha on the bank of the Chandrapushkarani, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Maṅgamagāru granted, with all the usual rights, the village Āyirdharma, together with its hamlets, of the revenue value of 400 *mālluku*, situated in Śrīvalliputtūru-sīma of her Tiruchanāpalli-rāshṭra, and a maṭha together with a maṇṭapa, a temple and a Purāṇaghāṭṭa (situation of each specified) in Śrīvalliputtūr to the Raghupati treasury of (with the usual titles) Sumatīndra tīrtha-śrīpāda-oḍeyar, son of Sūrīndra-tīrtha-śrīpāda-oḍeyar who was the spiritual son of Yōgīndra-tīrtha-śrīpāda-oḍeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam. Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record; the asterism also was not Māghā, but Pushya.

31

Twelfth copper plate record in the same matt.
 Telugu characters and Sanskrit language; single plate.

Size 9¼" × 7½"

ಅದೇ ಮಠದಲ್ಲರುವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ; ಸಂಸ್ಕೃತಭಾಷೆ: ೧ ಹಲಗೆ: ಪ್ರಮಾಣ ೯೬" × ೭೬"

(ಮುಂಭಾಗ) —

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕನಹತ್ರೇವರ್ಷೇದ್ವ್ಯಧಿಕಷಟ್ವತೆ | ರಉದ್ರಾ
4. ಕಪಿಲಪಷ್ಠಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿತ್ಯ
5. ಪುಷ್ಕರಿಣೀತೀರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂ ಮಠೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ನಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

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16. यद्रजस्संगतः कांताशिलासमभवन्मुनेः । यदं
17. घ्रिगणनेनैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. ताळसांब्राज्यं शकटोयेनसूदितः । यदंघ्र्यं
19. को भोगिभोगे दृश्यतेद्यापि सुंदरः ॥ १० ॥ श्रीमद्रं
20. गण्पकाळाककोशसद्भिर्दंन्वितः । वडयारिश्वांजि

Back—

21. भूप्रीतिपात्रंहितपुरः ॥ ११ ॥ येनंशत्सर्व
22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
23. श्वत्थनारायणांतिके । भूवराहस्यचप्रीत्यै पाळया
24. दक्षिणतोममा ॥ १२ ॥ शथैवोत्तरकावेर्या । लूरा
25. दुत्तरतस्थितं । नान्मादिपानल्लूरंकोडिकालर
26. पुरंतथा ॥ १३ ॥ रित्विकपुरोहिताचार्यसभ्यसामाजि
27. कैर्युतः । मंत्रिभिर्देश[त]त्वज्ञैस्सदाधर्मप्रवर्ध
28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुतास
29. ये । भार्याबंधुयुक्तप्रादां । सहिरंण्योदधारया ॥
30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवै
32. द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrī

1. namas-tunga śiraś-chumbi¹ chandra-chāmara-charavê¹ trailô-
2. kya nagarārambha mûla-stambhāya Śambhavê¹
3. svasti śrī Śaka sahaśrêḥ varshêdvy-adhika shaṭ chatê¹ Raūdrau
4. Kapila-shasṭyām śrī Śrīmushṇa-kshêtra samsthitê² Nitya-
5. pushkarinî-tîra sôbhitê svāminām mathê³ śrī Râma-Vêdavyâ-
6. sa śrī pûjakâlê mahāmanâḥ³ śrīmat paramaham-
7. sākhyā [pa] rivrādīsatajushê¹ padavākya pramāṇābdhi pāra-
8. gāya mahātmanê⁴ śrīmad Vaishṇava siddhānta sthāpanîka-
9. raśāya cha¹ Rāmachandra-padāmbhōja pûjakāya
10. mudāsadā⁵ śrī Vāramûvāsina bhû-pradakṣhaṇa-
11. kārīṇām¹ Surêmdrayôgiṇām śishya¹ varîyāṇām
12. dēva-rûpiṇām⁶ sarvatāmtra svatāmtra śrī Vijayīmdrā-
13. khyā-yôginām¹ nijāmttēvāsine śrīmat Sudhīmdrākhyā tapasvi-
14. nê⁷ yasmād-ābhirabhût sarvam¹ jagadêtach-charācharam¹
15. yatô Gaṃgā jagamnmātā¹ sambhûtālôkapavini⁸
16. yadrajas saṃgataḥ kāmṭā śilāsamabhavan munêḥ¹ yadam-
17. ghri-gaṇanê naiva marutvārārya māpachā⁹ Baliḥ pā-
18. tāla sāmbrājyām Śakatô yēna sūditah¹ yadamghryam-
19. kô bhôgi-bhôgê dṛīsyatēdyāpi suṃdaraḥ¹⁰ śrīmad Raṃ-
20. gappa Kālākakôśa sadbhīr-udanvitaḥ¹ Vadayāris-Chamji

I-B—

21. bhûpa prītipātramhi tatpuraḥ¹¹ yēnam śatsarva
22. dēśasya pālakatvam samārjitam¹ sōyam mahīpatilakô-

23. śvattha Nārāyaṇāmttikêḥ Bhūvarāhasya cha prītyai Pālyā
24. dakṣhiṇatô mamāḥ 12ḥ śathaivôttara Kāvêryāḥ Lûrā-
25. d uttarata-sthitamḥ Nānmāṇḍipā Nallûrram Kōḍikālara
26. puram tathā 13ḥ ritvik-purôhitāchārya sabhya sāmāji-
27. kair-yutaḥḥ mamtribhir dēsa [ta] tvajñais-sadā-dharma-pravardha-
28. kajḥ 14ḥ asmat prachīna bhūpānāmḥ anēka sukrutāpta-
29. yêḥ bhāryā-baṇḍhu yukta prādāmḥ sahiramṇyôda-dhārayāḥ
30. 15ḥ sāmānyôyam dharma-sêtur nṛipāṇāmḥ kalê-kā-
31. lê pālaniyô bhavadbhiḥḥ sarvān êtān bhāvinah pārthivēm-
32. drān bhūyô bhūyô yāchatê Rāmachaṇdraḥ 16ḥ

Śrī Rāma

Note.

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nañjangūḍ appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashṭhi day of the year Raudri, corresponding to the Śaka year 1602, when the maṭha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmushṇa-kshêtra, at the time of the worship of Rāma-Vēdavyāsa, Vaḍayāri, possessed of the title of Rangappa-Kālākatōḷa, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country, granted in the presence of Aśvattha-Nārāyaṇa for the pleasure of Bhūvarāha, the villages Nānmāṇḍipānallūr and Kōḍikāla to (with usual titles) Sudhīndra, disciple of Vija-yīndra who was the disciple of Surēndra.

There must be some mistake in the name of the donee here; for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (*see* No. 24), more than a hundred years before the period of the present record. Further the succession list of the maṭha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Viṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos. 26-28); but suddenly introduces Vaḍayāri without mentioning anything about his origin or the varṇa that sprang from the foot. The signature of the chief, śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhiṇī-nakṣatra and *mahāpāta*, is known as Kapilā-Shashṭhi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhvas, Mādhvāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādi maṭha, and the remaining three in the other Mādhva maṭhas. But there is some difference of opinion as to which maṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi maṭha has all along been

in possession of some of these relics. The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa:—

prāpa sa Nārāyaṇataḥ | śuddha-sīlāṣṭa-pratimāḥ |
yāsu sa Padmā-sahitō | dōṣhy-ahitas sannihitaḥ ||

32

Thirteenth copper plate record in the same matt.
Telugu characters and language.

Single plate.

Size 10½" × 10".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ಒಂದು ಹಲಗೆ : ಪ್ರಮಾಣ ೧೦½" × ೧೦".

(ಮುಂಭಾಗ)——

ಗರುಡ

ವಾಹನ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
2. ಅಗುನೆಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
3. ರೋಪರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
4. ರಿವ್ರಾಜಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
5. ಗೃತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಲ
6. ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7. ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8. ಮತ್ಸ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ಸು
9. ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ
10. ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳವೊಡಯಾರಿವಾರಿ ಪೌತ್ರಲು ನಲ್ಲ
11. ನೈನಾ ಕಾಳಾಕಕೋಳವೊಡಯಾರಿವಾರಿ ಪುತ್ರಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12. ಕೋಳವೊಡಯಾರಿವಾರು ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13. ಬಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚಿ ವಡ್ಲಪೆರಿ
14. ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕುನಹ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಪಲ
15. ಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲುರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
16. ಲ್ಲರ ತಲ ಮೂಟಲುನಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗುಟ್ಟುನ್ನುಚು ಜಿ ಗ್ರಾ
17. ಮಮುಲ ಪೇಟಲು ನತ್ತಗುಳಿ ವೆಳಂದೆ ತಿರುಕಳಪ್ಪುರು ವಿರಾಂದವ
18. ರಂಕುರು ಪಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲಲೋನುನ್ನು
19. ವಡ್ಲಪೆರಿಕ ಕಾಯ ಧಾನ್ಯನಹಗಾ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ
20. ಪಲಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21. ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂ
22. ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇಶಿನಾರಂಗನಕ ಮಠಂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24. ನೇದಿ ಯಿದಿನ್ನಿ ಪೈರಣ್ಣೇಶ್ವರನಿ ಕೋವಿಲಕು ಪಶ್ಚಿಮ ಭಾಗಂ ಮಠವಿಳಾಹಂ

(ಹಿಂಭಾಗ)——

25. ವೀಧಿಲೋ ಸ್ಥಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯಲವಾರಿ ಗೃಹಾ
26. ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27. ರಂ ನಿವೇಶನಂ ಮಠಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
28. ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
29. ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ಸುಖಾನ ವುಂಡೇದಿ ಯಿಟನಿ
30. ಸಾಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಫಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳ ವೊಡಯಾ
32. ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು || ದಾನಪಾಲನಯೋ
33. ಮರ್ಘೇ ದಾನಾಭೈಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
34. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
35. ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫ
36. ಲಂಭವೇತು || ಯಿಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೀದೆ
37. ಕಾಮರ್ಸು ಆದಿಮೂರ್ತೆಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
38. ಸಂಲಿಂಗಪ್ಪಯ ವ್ರಾಶಿನ ತಾಮ್ರಶಾಸನಮು
39. ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ.)

Transliteration.

I-A—

1. svasti śrī vijayâbhyudaya Śālivāhana Śakābdambulu 1621
2. aguneti Pramādi nāma samvatsara Bhādrapada ba 30 Budhavāsaram Sū-
3. ryôparāgam Hasta nakshatra punyakālamamdu śrīmat parama-hansa
- pa-
4. rivrājākāchāryulayinā pada-vākya-pramāṇa pārāvāra pāram-
5. ggata sarva-tamtra svatamtrulayina śrīmad-Vaishṇava-siddhānta-pratiṣṭhā-
- panāchāryula-
6. yina śrīmad Rāmachandra dēvara divya-śrīpāda-padmārādhakulayina
- śrī-
7. mad Yôgīndra-tīrtha Śrīpāda voḍayala kara-kamala samjātalayina śrī-
8. mat Sūrīndra tīrtha śrīpāda voḍayala vara kumārakulayina śrīmat Su-
9. matīndra tīrtha śrīpāda vaḍayalavāri śrī-Raghupati bhaṁḍārāniki
10. chaturtha gōtram Raṁgappa Kālakakoḷa voḍayāri pantrulu Nalla-
11. nainā Kālakakoḷa voḍayārivāri putrulu Uttama-Rangappa Kāḷaka
12. koḷa voḍayārivāru yichchina maghama dāna śāsanamu mā yelu
13. baḍi ayina Payaraṇi pālyam nālugu mārgamula vachche vaḍla peri-
14. ka kāya dhānyam perikalū saha perika 1 ṭki kā 1 kāsū vokaṭi pala-
15. saruku perika 1 ṭki kā 2 kāsulu reṁḍu aṁḍulatiō chērina chi-
16. llara tala mūṭalu sahaḡā aṁḍukaṁḍuku taggaṭṭunnu 5 grā-
17. mamula pēṭalu Nattagūḷi Velānde Tirukaḷappūru Virāṁḍava-
18. ram Kuruvāḷappani kōvila yī ayidu pēṭalālōnunu
19. vaḍla perika kāya dhānyu sahaḡā perika 1 ṭki kā 1 kāsū vokaṭi pala-
20. saruku perika 1 ṭki ṭā 1 kāsū vokaṭi yī kramānaku yi-
21. mmani mā peddalaku sukṛitamugānu sa-hiraṇyōḍaka dhārā pū-
22. rvakamugānu kaṭṭaḍa śēṣināraṁganaka maṭham śishya pāraṇiparyamu-
23. gānu āchamdrārkasthāyigānu anubhavānaku techchukō-
24. nēdi yidinni Pairaṇēśvarani kōvilaku paschimabhāgam maṭha viḷāham

I-B—

25. vidhilō sthala purāṇam Narasiṁhāchāryulavāri gṛihā-
26. naku dakṣiṇam Pavini Vemkaṭa Varadaya nivēśanānaku utta-

27. raṃ nivēśanaṃ maṭhānaku kaṭṭaḍa śēśināraṃ kâhaṭṭi amdu-
28. nagala aṣṭa bhôga tēja svāmyamuluṃnu sishya pāraṃpa-
29. ryamugā anubhaviṃchuko sukhāna vumḍēdi yiṭani
30. Sumatīndra tīrtha śrīpāda voḍayalavāri Raghupati
31. phaṃḍārānaku Uttama Raṃgappa Kālākakoḷa voḍayā-
32. ri vāru yichchina dāna śāsanamu dāna pālanayôr
33. madhyê dānā-chhrêyônu pālanam dānāt svargam avā-
34. pnôti pālanād achyutam padam sva-dattā dviguṇam pu-
35. ūyam para-dattānu pālanam paradattāpa hārēṇa svadattam nishpha-
36. lam bhavētu yī śāsanamu prabhuvu anumati mīda
37. Kāmarsu Ādimūrtēyagāri kumāruḍu Rāya-
38. sam Liṃgappaya vrāṣina tāṃra-śāsanamu
39. śrī Rāma

Translation.

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation:—For the Raghupati bhaṇḍāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śrīpāda voḍeyalu, (spiritual) son of the illustrious Sūrīndra tīrtha śrīpāda voḍeyalu, (himself the spiritual) son of the illustrious paramahansa parivrajākāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata, sarva-tantra-svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tīrtha śrīpāda voḍeyalu:—

Uttama Rangappa Kālākakoḷa Voḍayār, son of Nallanainā Kālākakoḷa voḍeyār and grandson of Rangappa Kālākakoḷa Voḍeyār of Chaturtha gōtra, gave this charter of grant thus.

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payaraṇi Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattagūḷi, Velānde, Tirukaḷappūr, Virāṃdavaramkuru and Vālappani kōvil, should be granted.—Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure.

As we have (also) granted to the matt a site (which is) to the south of Sthāla-purāṇam Narasimhāchārya's house and to the north of Pavini Venkaṭavaradaya's site in the Maṭhaviḷāham street to the west of Pairaṇēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānaśāsana was granted to Sumatīndra-tīrtha śrīpāda voḍeyalu by Uttama Raṃgappa Kālākakoḷa voḍayar.

Usual imprecation. This copper plate charter was written by Rāyasam Liṃgappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note.

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakoḷa-Vodayāri of the Chaturtha gōtra, son of Nallanainā-Kālākakoḷa-Vodayāri and grandson of Rangappa-Kālākakoḷa-Vodayāri, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipālya which was under his rule, as well as a site for a maṭha to the west of Pairaṇēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-śrīpāda-oḍeyar, son of Surēndratīrtha-śrīpāda-oḍeyar, who was the spiritual son of Yōgīndratīrtha-śrīpāda-oḍeyar. By order of the chief the grant was written by Rāyasam Lingappa, son of Kāmarsu Ādinūrteyagāru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, viz., Ś1621 Pramādi sam. Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½"×9½".

ಅದೇ ಮಠದಲ್ಲಿದ್ದ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ೧ ಹಲಗೆ : ಪ್ರಮಾಣ ೧೧½" × ೯½".

(ಮುಂಭಾಗ) —

ಶ್ರೀ ರಾಮ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು
2. ೧೬೬೬ ಅಗುನೆಟ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಬುತುವು ಧನುರ್ಮಾಸಂ ಶುಕ್ಲಪಕ್ಷಂ ಸಪ್ತಮೀ
4. ಸೋಮವಾರಮುನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಾಶ್ರಮುನ್ನುಮಹಾ
5. ವೃತ್ತೀಪಾತ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾ
7. ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ಯಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮದುಹೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮುಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮುಲ
10. ವಾರಿ ವರಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ಶ್ರೀಮದ್ರಘುಪತಿ ದ್ಯಾ
11. ವರಭಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಅರಶು ನಿಲಯಿಟ್ಟವಿಜಯ ವೇಪ್ಪುಲಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪಾತ್ಯುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ಯುಲು ವಿ
13. ಜಯವೇಪ್ಪುಲಾಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಿಂಚ್ಚಿ ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14. ಮೃಶಾಸನಕ್ರಮ ಮೆಟ್ಟಿಂನ್ನನು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಿಗಾರು
15. ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಟ್ಟಪ ಮಂದಲಿ ಶ್ರೀ ಸ್ವಾಮುಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಬ್ಬಕೋಣಂ ಮಠಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶ್ರೀಮಲೋ ಅಲಂದೊರ
17. ಯಕಟ್ಟಡ ಅನೆ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ನ್ಯಾಲೋ ಘಟ್ಟನೂರು ಮಾಳ್ಳಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಟ್ಟಲು ಮುನ್ನೂರುನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ

19. ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ಸಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20. ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಋವರೈನಾ ವಿರೋಧಂ ಶೇಶಿನ
21. ವಾರು ಕಾಶೀಲೋಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶಿನ ದೊಷಾನ ಪೋಗಲವಾರು ಯೀ
22. ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23. ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯವೊಪ್ಪಲಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಿಂಚಿ ಇ
24. ಪಿಂಚಿನ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನಮು || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
25. ಚೈರೆಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||

(ಹಿಂಭಾಗ) —

26. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ
27. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ಯೀಭೂದಾನ ತಾಮ್ರಶಾಸನ
28. ಮು ರಾಯಸಂ ವೆಂಕಟ್ರಾಮಯ್ಯ ಕುಮಾರುಡು ವೈದ್ಯ ಲಿಂಗಯ್ಯ ಪ್ರಾಯಿಂಚಿನ
29. ಶಾಸನಂ || ಅಲಂದೊರಯಾರುಕಟ್ಟಡಲೊ ವಿಲ್ಲಾರಿ ಗುಡಿಕಿ ಪಡಮಣ
30. ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರ್ದಿದಕ್ಷಣಂ ನಿವೇಶನಮುನಹ ಗುಂಟ್ವಲು ಮುನ್ನೂ
31. ಟಪದಿ ||

Transliteration.

Front—

Śrī-Rāma.

1. svasti śrī vijayâbhyudaya Śâlivâhana Śakâbdambulu
2. 1666 aguneti Akshaya nâma samvatsaram Dakshañāya-
3. nam Hêmamta rituvu Dhanurmâsam sukla-paksham saptamî
4. Sôma-vâramumnnu Pûrvâbhâdrâ-nakshatramumnnu mahâ-
5. vyatîpâta punya kâlamumnnu kûḍina yî subha-dinamamdu
6. śrîmat-parama-hamsa-parivrâjakâ-châryulaina pada-vākya-prâmana-pā-
7. rāvâra pârāṅgata sarvatamtra svatamtralaina śrîmad-Vaishṇava-siddhām-
ta-pratishṭhâpanā-
8. châryulaina śrîmad Râmachandra-dyâvara divya śrîpâda-padinârâdhaku-
laina śrîmad Upêmdra
9. tîrtha svâmulavâri kara-kamala-samjâtulaina śrîmad Vâdîmdra-tîrtha
svâmula-
10. vâri vara kumâarakulaina śrîmad Vasudhêmdra svâmulavâri śrîmad Raghu-
pati dyâ-
11. vara bhamḍârânaku Vîtihôtra gôtram Araṣunilayitṭa Vijayavoppulâ
12. Maḷavarāyanigâri pautrulu Muddu-Vemkaṭappa Maḷavarāyanigâri putrulu
Vi-
13. jayavoppulâ Maḷavarāyanigâru vrâyimchchi yippimchina bhû-dâna tã-
14. mra śâsana kramam eṭlamnanu mâ peddalaku sukritârthamugâ mâ
talli
15. kâvimchchina tatâka namṭṭapa mamddali śrî-svâmulavâri dēva-pûjâ
kâlamamdu
16. Kumbbhakôṇam maṭhamamddu anna-dânânakku mâ Ariyalûri śimalô
Âlamddora-
17. yakaṭṭada ane grāmâna modattaram nyâlalô ghaṭṭi nûru maḷlaku â vûri
kolatanu
18. gumṭṭalu mumnûrunnu sa-hiranyôdaka dhârâ-pûrvakamugâ yippimchinâ-
ram ganaka

19. ā chandrārka sthāyigā mī samsthāna pāraṃparyamugā dānaku
yōgyamugā
20. mīrē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina virōdham
śēśina-
21. vāru Kāśilō gôhatya Brahma-hatya śēśina dōshāna pōgalavāru yī
22. kramānaku śrīmad Vasudhēndra svāmūlavāri Raghupati dyāvāra bhaṃḍā-
ram
23. anna-dāna dharmānuku Vijayavoppulā Maḷavarāyanigāru vrāyīṃchi i-
24. ppīṃchina bhū-dāna tāmra-sāsanamuḥ dāna-pālanayōr madhyē dānā-
25. chehrēyōnu pālanamḥ dānāt svargam avāpnōti pālanād achyutam
padamḥ

(Back)—

26. sva-dattā-dviguṇam puṇyam para-dattānupālanam para-dattā-
27. pahārēṇa sva-dattam nishphalam bhavēt yī bhūdāna tāmra śāsana
28. mu rāyasam Venkaṭrāmayya kumarūdu Vaidyalinggayya vrāyīṃ-
chchina
29. Śāsanamḥ Ālaṃddorayārūkaṭṭaḍalo Pillārī guḍiki paḍamara Ai-
30. nāri guḍiki vuttaramḥ Puttērki dakṣhaṇamḥ nivēśanamū saha guṇṭṭalu
munṇū-
31. ṭa paḍi ḥ

Translation.

Be it well. In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmanaṭa rītu and Dakṣiṇāyana, under the constellation Pūrvābhādra and the holy mahā-vyatīpāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vādīndratīrthasvāmī, (himself the spiritual) son of the illustrious paramahansa parivrājakāchārya, paḍavākya-pramāṇa-pārāvāra-pāraṅgata sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī :—

Vijayavoppulā Maḷavarāya, son of Muddu Venkaṭappa Maḷavarāya and grand-son of Araṣunilayīṭṭa Vijaya Voppulā Maḷavarāya of Vītiḥōtra gōtra, got the copper plate charter of the grant of land written thus :—In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guṇṭas of the best lands of the revenue value of 100 *maḷḷuku*, within the boundary of the village Ālaṃddoraya-kaṭṭada belonging to our Ariyalūri sīma for the distribution of food in the matt at Kumbhakōṇam on the day when the worship of the god takes place in the maṇṭapa near the tank which was caused to be built by our mother. This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure.

Whosoever does harm to this dharma gets the sin of killing the cows and Brāhmans in Kāśi.

With this order Vijayavoppulā Maḷavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī.

[Usual imprecatory verses]. This record is written by Vaidya Lingayya, son of Rāyasam Venkaṭrāmayya. 300 guṇṭas of land including the site at Ālaṃddorayāru

kattada to the west of Pillāriguḍi, to the north of Āināriguḍi and to the south of Puttēri.

Note.

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring $11\frac{1}{2}$ " by $9\frac{1}{4}$ " and is in Telugu. The donor was Vijayavoppulā Maḷavarāya of the Vītiḥōtra-gōtra, son of Muddu Venkaṭappa-Maḷavarāya and grandson of Araṣunilayitta Vijayavoppulā Maḷavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guṇṭas of land of the revenue value of 100 *mālḷuku* in the village Ālandorayārukattāḍa in Āriyālūrsīma. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantarītu of *lakṣhīṇāyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates : size $10\frac{1}{4}$ " $\times$ $7\frac{1}{4}$ ".

ಅದೇ ಮಠದಲ್ಲಿರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಗುರವಿಲ್ಲ ;)

ಪ್ರಮಾಣ ೧೦ $\frac{1}{4}$ " $\times$ ೭ $\frac{1}{4}$ ".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅ
- 3 ಗಜಾನನಪದ್ಮಾರ್ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾಸ್ತುಹೇ | ಹರೇರ್ಲೀಲಾವರಾಹ
- 5 ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚೈತ್ರಶ್ರಿಯಂದಧೌ | ಶ್ರೀಶಾಲಿವಾಹನಶಕ್ತೇ ಶರನಾಗಬಾಣ
- 7 ಶೀತಾಂಶುಸಂಮಿತ ಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಣಿ | ವರ್ಷೇತು ಶೋ
- 8 ಭಕ್ಯತಿ ಮಾನಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ವೈಷ್ಣವತಿಥಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ಧ್ವಜಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕಲ್ಯಾಣಚರಿತೋ ವೀರ ಪ್ರತಾಪ ಬಿರುದಾಂಕಿತಃ | ಅರ್ಥ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥ
- 12 ಪೃಥಿವೀಪಾಲ ಮೌಳಿಲಾಲಿತಶಾಸನಃ | ತುರುಷ್ಕ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಧವಾನಲಃ | ಚಂಡಬಾಹು ಬಲೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಖಂಡನ ಪಂಡಿತಃ | ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇನರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತ್ತಿ
- 16 ಮಿರ ಭಾಸ್ಕರಃ | ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೇಜನನ
- 17 ವ್ಯಕುಸುಮ ಕೋದಂಡಃ | ರಾಜಕುಲಾಬ್ಧಿ ಶಶಾಂಕಃ ಶೂರೋ
- 18 ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

19. ಯುಗೀ ವಿಂಢ್ಯಸ್ತ ವಿಷ್ವಗ್ಧರಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ಬ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪ
22. ಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹ | ಆತ್ರೇಯಗೋತ್ರಸಂಜಾತ
23. ಆಶ್ವಲಾಯನಸೂತ್ರವಾ | ರೈಕಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ವದ್ಗುಣವಾರಿಧೇಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಜಮಹೀಪತಿಃ | ನೇಶೇತು ಬಯನಾಡಾಖ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26. ಜಿತೇ | ಪುರಾಹ್ವಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27. ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ರಂ |
28. ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಃಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯಬ್ಧಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30. ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕಸದ್ಗುರೋಃ | ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33. ಸ್ವತಂತ್ರಸ್ಯ ಕಲ್ಯಾಣಗುಣಶಾಲಿನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ಲವ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾರ್ಯಸ್ಯಧೀಶುತಃ | ಶ್ರೀ
35. ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ |
36. ವಿಜಯೀಂದ್ರ ತೀರ್ಥಪಾದ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37. ಶ್ರೀ ಮತ್ಸ್ಯಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38. ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಖ್ಯಸ್ಯಸಂಯ
39. ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮಠಾಧಿಪ್ತಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40. ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತಾ
41. ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯಸ್ಮಿನ್ಪುಂಜ್ಯ ಕಾಲೇರಂ
42. ಗೇಶಪದಸಂನಿಧೌ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈಪ್ರಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44. ದಮಠಸ್ಥರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45. ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುಸ್ಸೀಮಾನಿರ್ನಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

46. ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47. ಲಿಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದಂ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು | ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗ
50. ಳೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣ ಅಕ್ಷಿಣಿಗಾ
51. ಮಿಸಿದ್ಧ ಸಾದ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಗಳು ಈ
52. ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53. ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54. ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಪ್ಪ ಪ್ರತಿಷ್ಠೆ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56. ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆತ್ರೇಯ ಗೋತ್ರದ ಆಶ್ವಲಾ
58. ಯನ ಸೂತ್ರದ ರೈಕಾಖೀಚಾಮರಾಜೋಡಯರ ಪೌ

59. ತ್ರರಾದ ದೇವರಾಜೋಡಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60. ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಷ್ಣು ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೋ
61. ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಸುಧೀಂ
62. ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೋಡಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63. ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೋಡಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64. ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣಾ
65. ಧರವಾಗಿ ಸಹಿರಂಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವ
66. ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

67. ಧೇಯವಾವ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68. ಶಾಸನ | ಏಕೈವಭಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಭು
69. ಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂ
70. ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
71. ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಂ ಜಾಯ
72. ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾ
73. ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
74. ವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದೋನು ಪಾ
75. ಲನಂ | ದಾನಾತ್ಸರ್ವ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76. ಪದಂ | ಶ್ರೀ |

I-B---

1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಙ್ಗ ಶಿರಶ್ಚುಮಿವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅ
3. ಗಜಾನನಪದ್ಮಾಕೆ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕ ದ್
4. ತಂ ಭಕ್ತಾನಾಮೇಕದಂತಮುಪಾಸ್ಮಹೇ | ಹರೇಲಿಲಾವರಾಹ
5. ಸ್ಯ ದಂಷ್ಟಾದಂಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ
6. ಚ್ಚತ್ರಶ್ರಿಯಂದಧೌ | ಶ್ರೀಶಾಲಿವಾಹನಶಕೇ ಶರ ನಾಗ ವಾಣ
7. ಶೀತಾಂಶು ಸಂಮಿತಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ | ವರ್ಷೇತು ಶೋ
8. ಭಕ್ತಿ ಮಾಸಿಶುಚೌ ವಲಕ್ಷಪಕ್ಷಧವೈಷ್ಣವತಿಥಾವಮೃತಾಂ
9. ಶು ವಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10. ಕಲ್ಯಾಣಚರಿತೋವೀರಪ್ರತಾಪವಿರುದಾಂಕಿತಃ | ಅರ್ಥಿ
11. ಚಾತಕಸಂದೋಹ ಸಂತೋಷಕರತೋದಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲಮೌಠಿಲಾಲಿತಶಾಸನಃ | ತುರುಷಕಶುಷ್ಕ
13. ಗಹನ ದಹನೋದ್ಭವಾನಲಃ | ಚಂಡವಾಹುಬಲೋದ್
14. ಡ ಪಾಂಡಿತ್ಯಖಂಡನಪಂಡಿತಃ | ಚೋಲಕೇರಲೇನಪಾಲಭೂ
15. ಪಾಲಕರಿಕೇಸರೀ | ಕೌಗವಂಗಕಾಠಿಂಗಾಂಗಭೂಭೃತಿ
16. ಮಿರಭಾಸ್ಕರಃ | ವಿರುದಂತೇವರಂಗಡಸ್ತರುಣಿಜನನ
17. ವ್ಯ ಕುಸುಮಕೋದಂಢಃ | ರಾಜಕುಲಾಧಿ ಶಶಾಂಕಃಶೂರೋ
18. ಧರಣಿವರಾಹವಿರುದಾಂಕಃ | ಶ್ರೀನಾರಾಯಣಪಾದಪಂಕಜ
19. ಯುಗೀ ವಿನ್ಯಸ್ತ ವಿಷ್ವಗ್ಭರಃ | ಶ್ರೀಮತ್ಪಶ್ಚಿಮರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲರತ್ನ

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21. मकुटीनीराजितांग्रिश्विरंदेवब्राह्मणरक्षणाय पृ
22. थिवी सांप्राज्यदीक्षांवहन् । आत्रेयगोत्रसंजात
23. आश्वलायनसूत्रवान् । रुक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देपराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु बयनाडाख्ये निजविक्रमणा
26. जिंते । पुराह्वयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामंनल्लूरु नामानं तटाकारामशोभितं । प्र
29. त्यब्दं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमंभुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. ण्णव सिद्धांत स्थापनार्यस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयींद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधींद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39. मींद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्त्या
41. दिसर्वधर्मकृते । महत्मस्मिन्पुण्यकालेरं
42. गेश पदसं निधौ । श्रीमन्नारायण प्रीत्यैप्रा
43. दाद्धारापुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लूरुग्रामवर्यस्य । चतुस्सीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

(The rest of the inscription is in the Kannada language).

Transliteration.

I-B—

1. śubham astu । namas-tunga śiraś-chumbi chaṁdra chāmara chāra-
2. vē । trai-lōkya-nagar-āraṁbha mūla-stambhāya Śaṁbhavē A-
3. gajānana-padmaṁkaṁ Gajānanam aharnīsaṁ anēka-daṁ-
4. taṁ bhaktānāṁ ēkadantaṁ upasnahē । Harēr lilā-Varāha-
5. sya daṁshtrā daṁḍas sa pātu vah । Hēmadri-kalaśā yatra Dhātri
6. chchhtra śriyaṁ dadhau । śrī Śālivāhana śakē śara-nāga-bāṇa-
7. śītāṁsu saṁmita śaratsu gatā svamushmin varshētu Śo-
8. bhakṛiti māsi śuchau vaḷakshē pakshētha Vaishṇava tithāv-amṛitaṁ-
9. su vārē । śrīmad rājādhi-rāja śrī-bhūpāla-paramēśvaraḥ
10. kalyāna-charitō vīra-pratāpa-birudānkitāḥ arthi-
11. chātaka-saṁdōha-saṁtōshakara-tōyadaḥ pratyarthi
12. prithivī-pāla-maṁḍi-lālita-śāsanah । Turushka-śushka-

13. gahana dahanôdyad davâ-nalah | chaṇḍa-bâhu-balôddam-
14. ḍa Pâṇḍya-khaṇḍana-paṇḍitaḥ | Chôḷa Kêraḷa Nêpâḷa Bhû-
15. pâḷa-kârî kêsarî || Kōṅga-Vaṅga-Kaḷiṅg-Āṅga bhûbhrit ti-
16. mira bhâskaraḥ | birudamt embara gaṇḍas taruṇî jana na-
17. vya Kusuma-kôḍaṇḍaḥ | râja-kulâbdhi śaśâṃkaḥ śûrô
18. Dharaṇî-varâha birudâṃkaḥ | śrî-Nârāyaṇa pāda-paṃkaja-
19. yugî vimnyasta vishvagbharah śrîmat-Paschima-Raṅga-dhâṇa-
20. nagarî-simhâsan-âdhîśvaraḥ | praty-arthi-kshiti-pāḷa-ratna
21. makuṭî-nîrâjitâṃghris chiraṃ Dêva-Brâṃhaṇa rakshaṇāya prî-
22. thivî sâṃrājya dîkshaṃ vahan Âtrêya-gôtra saṃjâta
23. Âśvalāyana sûtravān | Rikśâkhî Châmarājasya
24. pautras sadguṇa vâridhêḥ || Dêva-râjasya tanayô Dêva-râ-

II-A—

25. ja mahîpatiḥ | dêsê tu Baya-nâḍâkhyê nijavikramaṇâ-
26. rjitê | purâhvayam mahâ-grāmaṃ upajîvyâ vatishṭhitah |
27. Saragûriti vikhyâta grāmasya sthalam âśritaṃ |
28. grāmaṃ Nallûru nāmānaṃ tatâk-ārāma sôbhitam | pra-
29. tyabdam śata dināra dāyinaṃ sasya-sampadâ | prati
30. nāmnâ Dêvarāja-puram apratimaṃ bhuvî | śrîmat parama-
31. haṃsa śrî parivrājaka sadgurôḥ | padavākya pra-
32. māṇâbdhi pārîṇasya mahâtmanah | sarva tamtra
33. svatamtrasya kalyāṇa guṇa śālinah | śrîmad Vai-
34. shṇava siddhāṃta sṭhāpanāryyasya dhîmataḥ | śrî-
35. Rāmachandra dēva śrî pādārâdhanôdyatasya sadâ |
36. Vijayîndra-tîrṭha pāda śrîmat kara-kamala jâtasya
37. śrîmat Sudhîndra-tîrṭha śripāda svāmi satkumāra-
38. sya | śrî-Râghavêndra-tîrṭho śripādâkhyasya saṃya-
39. mîndrasya | asya mathâdhishṭhâtur dēvasya śrî Râ-
40. machamdrasya | kôśaya-dēva-pûjâ-Brâṃhaṇa bhuktyâ
41. di sarva-dharma-kritê-mahaty asmin-puṇya kâlê Raṃ-
42. gêsa pada saṃnidhau | śrîmaṃ Nârāyaṇa prîtyai prâ-
43. dād dhārâ-purassaram | śrî-Râghavêndra-tîrṭha śripâ-
44. da mathastha Rāmachandrāya | dattasya Dêva-vibhunâ
45. Nallûru grāma-varyasya | chatu-sîmâ nirnayâdi

II-B—

46. likhyatê dêsabhâshayâ | Haṃchîpura grāmadimdam paḍuvalu
47. liṃgahallî grāmadimdam baḍagalu | Kere-Bîchanahallî
48. grāmadimdam mûḍalu | Saragûru grāmadimdam temkalu | im-
49. tî-chatuḥ sîmeyolaḡâda î Nallûremba grāmada yalle ga-
50. loḡâda nidhi-nikshêpa-jala-pâshâṇa akshiṇî âḡâ-
51. mi-siddha-sâddhyamḡalamba ashṭa-bhôga tēja-svāmyagaḷu î-
52. Râghavêndra-svāmigala mathakke saluvavu î grāmavu iva-
53. ru māḍuva vyavahâra chatuṣṭayakke yôgyavâgi saluva-
54. du î grāmavanu î Râghavêndra svāmigala mathakke śi-
55. shya-praśishya pāraṃpareyâgi â-chamdrârka sṭhâyi-
56. gaḷâgi sarva-māṃnyavâgi sukhadiṃ anubhaviśî koṃ-
57. ḍu baraluḷḷavarû yaṃdu Âtrêya gôtrada Âśvalâ-
58. yana sûtrada Rik-śâkheya Châmarâj-oḍeyara pau-
59. trarâda Dêva-râjoḍayara putrarâda Dêvarāja-ma-
60. hî-pālakaru śrîmad Vijaîndra-tîrṭha Śripâdo-
61. ḍeyara kara-kamala-saṃjâtarâda śrîmat Sudhîm-

62. dra-tūrtha śrī-pādoḍayara kumāarakarāda śrī
 63. Rāghavēmdra tirtha śrī-pādoḍeyara śrī Rāmachandra
 64. dēvara bhaṇḍārakke Dēva Brāhmana saṁtarpaṇā-
 65. rthavāgi sa hiraṇyōdaka dāna-dhārā pūrva-
 66. kavāgi koṭṭa Nallūr emba grāmakke prati nāma-

III-A—

67. dhēyavāda Dēvarāja-puravemba grāmada tānra
 68. śāsana ! ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhū-
 69. jām || na bhōjyā na-kara grāhyā vipra-dattā vasuṁ-
 70. dharā ! sva-dattām para-dattām vā yō harēta vasuṁ-
 71. dharām ! shashtir varsha sahasrāṇi viśthāyām jāya-
 72. tē krimih ! sva-dattā dviguṇam puṁṇyam para-dattānupā-
 73. lanam || para-dattāpahārēṇa svadattam nishphalam bha-
 74. vēt ! dāna-pālanayōr-madhyē dānāt chhrēyōnupā-
 75. lanam ! dānāt svargam avāpnōti pālanād achyutam
 76. padaṁ || śrī ||

Translation.

Be it well.

[Invocation to Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu].

On Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛit corresponding to the Śaka year reckoned by the arrows, the elephants, the arrows and the moon (1585) :

The illustrious rājādhirāja rājaparamēśvara virapratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōḷa, Kēraḷa and Nēpāḷa kings, a sun to the darkness the Koṅga, Vaṅga, Kaḷiṅga and Aṅga kings, *birudentembara-gaṇḍa*, a cupid to the young women, a moon to the ocean, the royal family, having the birūdas of dharaṇīvarāha, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhmanas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Raṅgēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāhmanas the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dīnāra*, attached to the bigger village Pura in Saragūru-sthala of Bayanādu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākya-pramāṇābdhi pārīṇa, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda.

The four boundaries of the village Nallūru granted to the god Rāmachandra of the maṭṭ of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Liṅgaḥalli, to the east of Kerebīchanaḥalli and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Voḍeya and grandson of Chāma-Rāja Voḍeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

Note.

This copper plate inscription received from the same Rāghavēndrasvāmi maṭha at Nanjangūd belongs to the reign of the Mysore king Doḍḍa-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7¼" and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannaḍa, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīnāras* in Saragūruthaḷa by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmins.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the maṭha acquired its present designation. He studied under Sudhīndra at Kumbhakōṇam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb. A car festival also takes place there in the month of Śrāvaṇa every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

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Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲಿರುವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಹಲಗೆ : ತೆಲುಗುಕ್ಷರ : ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

1. ೦|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಬಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಢಸ್ವಪಾತುವಃಕೇಮಾದ್ರಿ
3. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಭತ್ರಶ್ರಿಯಂ ದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾ
4. ೦| ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
ಸಂಸ್ಥಾಪನಗೀಯ

5. ನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀ
ಶಪಾ
6. ಣ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ
ತೇವಾಸಿನೇಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ ||೬|| ಅಶ್ವೇಷ
ತೀರ್ಥಸಂಚಾ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿದ್ಯತ್ಯುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ
ಮರ್ಥಿಸರ್ವಾ
9. ಥ ದಾನಾಜ್ಞಿತನುರದ್ರವೇ | ಮರ್ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾಧಿರಾಜ
ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಘ್ರಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ||೯||
ರಸರತ್ನ ತುಫೂ
11. ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾತ್ವಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦||
ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವನ್ಯಾಮಿ ಸಂನಿಧಾ
||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ
(೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜನ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯ
ಜನ
15. ಮೂರ್ಧನ್ಯೋ ಜಜ್ಞೇ ಪೆದ್ದನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಪೆದ್ದನಾಖ್ಯಕ್ಷಿತಿಪನ್ಯಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ
ತಾರ್ಥಿಕ
16. ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ವಾಂಬಿಕಾಭೂಚ್ಛ ಕುಟುಂಬಿನೀತಿ ||೧೪||
ಸುತೇವಕ
17. ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಮಧವಾತ್ಮು ಮಾರಮಿವ ಶಂಕರಾತ್ಮುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
- 18.ಂತ ಮಮರಪ್ರಭೋರವಿಶಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ವಮಾಲಭತ ಪೆದ್ದನಕ್ಷ್ಮಾಪತೇಃ
||೧೫||
19. ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತಿಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ |
ಕಲ್ಯಾಣ
20. ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶೀಲಾಂ ||೧೬|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ
22. ಗುಣಕದಂಬಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಬಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
23. ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ಪಿಯಾಂಶುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತನ್ಯಾಧಿಕೈ ಸ್ವಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾ ಧಿಪ ಮೌಳಿರತ್ನಂ | ಅಸೌನಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸ್ಯಚಿತ್ರಂ . ತ್ರಾಣ
27. . . ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ಬಾವನಿಕಂಟಕಾನರಾತಿರ್ ಸಮತಿ ನಿಹತ್ಯನರಾಮ
ರಾಜವೀ
28. ರಃ | ಭರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತಿ
29. ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತ್ತಿರುಮಲಾಧಿಪಾತ | ಜಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತ್ ||೨೧|| ಯಸ್ಮಿನ್ಶತಸತ್ಯೇಕವೀರೇ ಧರಿತ್ರಿ ಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಲಗ್ನೇ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ಸಿ

32. ० ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃ
33. ನಹುಷನ್ಮಹಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ
(ಮುಂದಿನ ಹಲಗೆಗಳು ಸಿಕ್ಕಿಲ್ಲ.)

1. ०॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯಶಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದಂಘ್ರಾದಂಘ್ರಾಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿ
3. ಕಲಶಾಯತ್ರಧಾತ್ರಿಲತ್ರಶ್ರಿಯಂದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವಾಡೀಶತಾಜುಪಾ
4. ०॥ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಭಿಪೋರಿಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವಿಷ್ಣುವಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪ-
ನಗರೀಯ
5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರಯೋಗೀಶ ಪಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಶ್ರೀವಸುಧೇಂದ್ರಾರ್ಯಯೋಗೀನಾಂ ||೫|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ | ಅಶೇಷಾರ್ಥಸಂಚಾ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿಢ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯವಂಧವೇ ||೬|| ಅತ್ಯರ್ಥಮರ್ಥಿಸರ್ವಾ
9. ರ್ಥ ದಾನಾಜಿತಸುರದ್ರವೇ | ದುರಿಮಿಶ್ರುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗಠ್ಮತೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ
||೭||
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಗ್ರೀಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ ||೮|| ರಸರತ್ನತುಂಭೂ
11. ಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾದ್ವಾಶ್ವಯುಜಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೯|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀ ಸಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸನ್ನಿಧೌ ||೧೦||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಂಜನಂ ತದಜ್ಞ (೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂಶಂ ||೧೧|| ತಜ್ಜನೈಜನೈಃಪುಮಾನೈಃ ಸೌಜನೈಃಪುಮಾನೈಃ | ವದಾನ್ಯಜನ
15. ಮೂರ್ಧನ್ಯೋಜ್ಞೇಪೇದನ್ಮಹಾಪತಿಃ ||೧೨|| ಶ್ರೀಪೇದನಾಖ್ಯಾಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣಿಃ ಪ್ರಭುತಾರ್ಥಕ
16. ದಂಭಕಾನಾಂ | ಲಕ್ಷ್ಮೀರೀವಾಂಭೋರುಹಲೋಚನಸ್ಯ ವಕ್ರಾಂವಿಕಾಭೂಚ್ಚಕುಟುಂಬಿನೀತಿ ||೧೩|| ಸುತೇವಕ
17. ಲನಾಂಬುಧೇಃ ಸುರಮಿಲಾಶುಗಮಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಾಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
18. ०ತ ಮಮರಪ್ರಭೋರವಿಶಚೀರಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿವಕ್ರಮಾಲಭತ ಪೇಹನಕ್ಷಮಾಪತೇ ||೧೪||
19. ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಮಿ ರಾಕ್ಷಿಪಂತೀಂ ಸೋಮಕ್ಷಿತಿಶತೀಲಕೋನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣಿ
20. ನೇ ಕಮಲನಾಭ ಇವಾಂವಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂವಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶಾಲಾಂ ||೧೫|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತೃಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ
22. ಗುಣಕದಂಬಾ ಸಾಧುಲಿಂಗಮಾಂವಾಸುತಯುಗಲಮವಾಪಶ್ರೀರಮೇವಾಂಜಕಾಮೌ ||೧೬||
23. ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರೀತ ಲೀಲಯಾಂಧತೀಂ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವಾರ್ಥಿತಾಂ | ಹಿಮಾಂಶುರೀವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯಮಂಗಾವಿಕಾಂ ||೧೭|| ತಸ್ಯಾಧಿಕೇಷಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾಧಿಪಮೌಲಿರತ್ನಂ | ಆಸನ್ಮಸುಸಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ . ತ್ರಾಣಿ
27. . . ಸುಹೃಷಾಂಚ ನಿರಂಜನಾನಿ ||೧೮|| ಸಕಲವಾವನಿಕೆಂಟಕಾನರಾತೀನ್ಸಮಿತಿ ನಿಹತ್ಯಸರಾಮ-
ರಾಜವಿ
28. ರಃ | ಭರತಮನುಭಗೀರಥಾದಿರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಶಾಸನ ಚಕ್ರಮುರ್ವ್ಯಾಃ ||೧೯|| ಸೋಮಕ್ಷಿತಿ
29. ಶವಂಶಾಂವಿ ಸೋಮಾತ್ತಿರುಮಲಾಧಿಪಾತ್ | ಜಾತಶ್ರೀಸೋಮಭೂಪಾಲರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತ್ ||೨೦|| ಯಸ್ಮಿನ್ಶಾಸತೀಕವೀರೇ ಧರೀತ್ರಿ ಮೇಣಾಕ್ಷೀಣಾಮೇವಕಾಶ್ಯಂ ವಿನಿಲೇ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೧|| ಸೋಮಸಿ
32. ० ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಸ್ತಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃ
33. ನಹುಷನ್ಮಹಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

Transliteration.

1. o || namas-tunga śiraś-chumbi chandra-chāmara-chāravê | trailókya-nagarā-rambha mūla-
2. stambhāya Śambhavê || 1 || Harêr-Lilāvarāhasya damshtrā-damḍas sa pātu vah Hēmādri
3. kalaśā yatra dhātrī chchatra śriyaṃ dadhau || 2 || śrīmat parama haṃsākhyā parivrāḍīśa tājushā-
4. ṃ pada-vākya pramāṇābdhi pārīṇānāṃ niraṃkuśaṃ || 3 || śrīmad Vaishṇava-sidhdhānta samsthāpana garīya-
5. sām | Rāmachandra padāmbhōja pūjakānāṃ mudā sadā || 4 || śrīmad Vādīndra yōgīśa pā-
6. ṇi paṃkaja janmanāṃ sarva-tamtra- svatamtra śrī Vasudhēndrāya yōgināṃ || 5 || nijāmtēvāsine Ma-
7. ddhva siddhāntārthōpadēśinē | Vēda-Vēdāṃga tatvārtha vēdinē jita-vādinē || 6 || aśēsha-tīrtha-saṃ-
8. chāra pavitrī-kṛita chētasē | vidvat-kumuda saṃdōha kaumudī priya baṃdhavē || 7 || atyartham arthi sarvā-
9. rtha dānājjita Suradravē | durbhikshu chakshuḥ śravaṇa vikshōbhāṇa Garutmatē || 8 || rājādhi rāja kōtīra
10. kōṭi-kuṭārchitāṃghrayē | Varadēndra-yatīndrāya sarvābhishṭa-pradāyinē || 9 || rasa-ratna-rtu bhū-
11. saṃkhyā gaṇitē Śaka janmanā | Jayābd-Āsvayujē śukla dvitīya Śukra-vāsarē || 10 || Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē saṃpadālayē | Śrī Bhūdēvī samēta śrī Kēsava svāmi saṃnidhau || 11 ||
13. svargaṃgā svargaṃgā vipulā vipulā babhūva yajjātā | prajayati Vishṇu-padābjaṃ tadabja(ṃ)
14. cha Indrādi dēvatā vaṃdyaṃ || 12 || tajjenya janya dhanyēshu mānyaḥ saujanya maṃḍitaḥ | vadānya jana-
15. mūrdhanyō jajñyē Peddanna bhūpatiḥ || 13 || śrī-Peddānākhyā kshitipasya chintāmaṇiḥ prabhūtārtha ka-
16. dambakānāṃ | Lakshmīr ivāmbhōruha-lōchanasya Bakvāmbikā bhū chcha kuṭumbinīti || 14 || sutēva Ka-
17. lanāmbudhēḥ ssurabhilāśugaṃ Mādhavāt kumāraṃ iva Śaṃkarāt Kulamahībhṛitaḥ kanyakā Jaya-
18. ṃtam-amaraprabhō Ravi śachīrasōmādhīpaṃ sutam jagati Bakvam ālabhata Peddana kshamāptēḥ || 15 ||
19. svaḥ kāmīnīm sva-tanu kāmītibhir ākshipaṃtīm Sōma-kshitīśa tilakō nava-nīrajākshīm | kalyāṇi-
20. nīm Kamala-nābha iv-Ābdhi-kanyāṃ Liṃgāmbikā mudavahad bahumāna-śīlām || 16 || vara
21. Tirumala-rājaṃ sajjanāditya bhūjāṃ rachita naya vichāraṃ Rāma-rājaṃ cha dhīraṃ sakala
22. guṇa kadambā sādhu sā Liṃgamāmbā suta yugaḷam avāpa śrī Ramēv-Ābja Kāmau || 17 ||
23. satīm Tirumalādhīpaś charita līlay-Ārundatīm manāgapi nirāgrahair vasumatīm ya-
24. śō vardhitām | piyāṃśu riva Rōhiṇīm hṛidaya-hāriṇīm sadguṇair amōdata sa-

25. dharmiṇīmaya mahāpya Mangāmbikāṃ || 18 || tasyādhikais sam abhavat
tanayas tapōbbhiḥ
26. . . . Sōmarāja vasudhādhīpa mauḷi-ratnaṃ | āsan samullasita kāntibhir asya
chitraṃ . . . trāṇi
27. sudṛśāṃ cha niraṃjanāni || 19 || sakala bāvani kaṇṭhakān arātin samiti
nihatya sa Kāma-rāja vī-
28. raḥ | Bharata-Manu Bhagīrathādi rāja prathita yaśāḥ pra-śasāsa chakra
murvyāḥ || 20 || Sōma kshiti-
29. śa vaṃśābdhi Sōmāt Tirumalādhīpāt | jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat || 21 || yasmin śasatyēka vīrē dharitrīm ēṇākshṇām ēva kārśyām
valagnē ||
31. kauṭilyaṃ tat kuṃtalē karkaśatvaṃ tad vakshōjē chāpalaṃ tat kaṭākshē || 22 ||
sōyaṃ si-
32. mhasanasthaḥ kshiti pati tilakah Sōma-bhūpāla rājah kīrtiyā nityaṃ
nirasyan Naḷa
33. Nahusha nṛipān avadhyānadhanyān | ā Sētōr ā Sumērōr avani sura nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures $12\frac{1}{2}$ " by $9\frac{1}{2}$ " and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus: In the race which sprang from Viṣṇu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Śambhu and the Boar incarnation of Viṣṇu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhūdēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadēndra-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndra-Yōgi.

The date Ś 1696 Jaya sam. Asvīja śu. 2 Śukravāra, corresponds to Friday, 7th October 1774 A. D.

36

On a slab used for the pavement near the well at Hadināḍu, Chikkayyanachhatra hobli.

Size 5' × 2½'.

ಚಿಕ್ಕಯ್ಯನ ಭತ್ತದ ಹೋಬಳಿ ಹದಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಭಾವಿಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- | | |
|------------|-------------|
| 1. | ಕ |
| 2. | ಮುದ್ರದ ನೆರೆ |
| 3. | ಜ್ಯಂಗೈಯ್ಯ |

4. ರದಫಾ
5. ಯಣನಂಕ್ರಮಣ
6. ಗಉಡ
7. ಮಯೊ
8. ತಗೌಡರೂ
9. ತುಗಬಳ್ಳಿ
10. ಳಗೌಡಹಚಿ
11. ಗೌಡಬಂಗವಾಡಿಯ
12. ತಲೆಗೋಟಿನ ಸಾವಿಗೌ
13. ಹೊನಗೌಡಹಿ
14. ದಿ ಮಾರಾಯರೊ
15. ತ ಪ್ರಭುಗಾವುಂಡುಗಳುಂ
16. , ... ಗೌಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17. ಕಂಪತ್ರಪಾವುಳಕಪ
18. ವತೂರುಳ್ಳಿಟ್ಟಕೆಹಿವೊ
19. ಬಾಧಾಪರಿಹಾರ ಮಾಚಂದ್ರಾರ್ಕತಾ
20. ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು || ಸ್ವದ
21. ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾ ಪಪ್ಪಿರ್ವ
22. ರಿಷನಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ
23. ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು.

Note.

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god--probably Īśvara--by a number of gaudas. It gives the usual final verse--svadattām, etc.,--and ends with a statement that the manager (sthānapati) of that temple was Amṛitarāśipandita who must have been a Kālāmukha priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.

(Fragmentary) Old Kannada characters and language.

Size 2½'×2'.

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ ೨½'×೨'.

1. ಕೈಯಿದ ನಾನ್ನೆತಿತೊನ್ನೆಬ್ಬ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಱಿಶಬಾರಣಾಸಿಯನ
3. ನ್ವಕೂಲಿ ಎಯ್ದುವೊ
4. ಮ್ಬಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತು ಮಣೊನ್ನೊ ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಷಿ ಅಱಿಸಾಸಿ
6. ನಾಒಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note.

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadinādu appears to have been a prosperous town during the Gaṅga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *koyil*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Āvariga forest near Kachchagebail, Hosanagara hobli.

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಚ್ಚಗೆಬೈಲು ಗ್ರಾಮದ ಮಜರೆ ಅವರಗದ ಕಾಡಿನಲ್ಲಿರುವ ಗನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೮'×೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಗಣಾಧಿಪತನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ
ಗರಂಭ ಮೂಲಸ್ತಂಭಾಯು
2. ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ ಶ್ರೀ ವಿರಬಲಾಳ ದೇವ ಪದಾಂಭೊ
3. ರು [ಹ] ಪಸಯಿತನಪ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅವಿಯರಾದಿತ್ಯನುಂ ನತ್ಯರತುನಾಕ
4. ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸ್ನೋಡಳದೇವನು ಸುಕದಿಂ
ರಾಜ್ಯಂಗೈಯ್ಯತ
5. ಮಿರ್ದ್ವನಕ (ನಕ) ವರುನ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ
ಎಬರನಾ
- 6 ಯ್ಯ ಟಟ್ಟಹಳಿಯಲಿ ಬಿಟ್ಟಿದ್ದಲಿ ಸೋಡಳದೇವನು ಸಾಲಿವೂರಲಿ ಬಿಟ್ಟಿರಲು ಎಬರ ನಾಯ್ಕನು ಸ

II ನೆಯ ಪಟ್ಟಿ—

7. ವ್ಯದಳವೆರಸಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ಳು ಅರ್ಧನಾರೀ ನಾಥೇಸ್ವರ
8. ಣಕುಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಷಿದ
9. ಕುದುರೆಯಂಮೀಷಿದ ಕಾಲಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿನಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತ ನಾದಂತೆಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನಿಯೊಳಿ ದೇವ ಬೀರಮ ಧುರ
ದೊಳು ಕಡಿಖಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ದರು ಸಿವನಪದಕೆ ಸುರಕನ್ನಿಕೆಯರು || ಧುರದೊಳು ಮಲಪರಿಸು
12. ಭಟರ ಸಿರವುರುಳಿಯು ಕರುಳುಸೊಸೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

13. ಮೆ ಸುರಗಣಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ || ತಂದೆಯ ವಿರಕ್ರಮ ಚಿರುಗನಾಗ
ಗೌ ಡಕಲ

14. ಮಾಡಿಸಿದ॥ ಮಾಡಿದಾತ ಕಲಸಿಯ ರಾಮೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋಟವನು ಮದುಕೋ
15. ಜನ ಮಗ ಮೋಟಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration.

I Band—

1. Gaṇādhipate nama namas tumga-siras-tumga-chandra-chāmara [chā-
rave] trailōkya nānāgarambha-mūla-stambhāya
2. mūlas-tambhave śvasti śrīmatu pratāpa chakravartti Hoysaṇa śrī Vira
Balāla dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā maṇḍalesva [ra] Adiyar-Ādityaṇuṃ
satya-ratunāka-
4. ra śrī Billēśvaradē [va] di [vya] śrīpāda-padumārādhakam Sodaladēvanu
sukadim rājyaṃ geyyuta
5. mirdha Saka (Saka) varusa 1225 Subhakru [tu] saṃvatsara Kārttika su 15
Maṅgalavā Ebaranā-
6. yka Raṭṭahaliyali biṭṭiddali Sodaladēvanu Sālivūrali biṭṭiralu Ebaranāy-
kanu sa-

II Band—

7. rvvadalaverasi naḍadu baralu ā huyyalam kēḍu Arddha-nārī-Nāthēśvara .
8. ṇa Kuḷadiyara kulalaka-tilakanapa Bīrama
ēṇida
9. kudureyam mīṇida kālālam kutti kuttisikomdu suralōka prāptan ādan
adentemdaḍe
10. voḍalodaḍu toḍegaḷ uḍiyalu diḍad-avaniyoli dēva Bīrama
dhuradoḷu kaḍi kham-
11. ḍa māḍi bīlalu biḍadoydaru Sivana padake surakannikeyaru || dhuradoḷu
malaparīsu
12. bhaṭara siravuruḷiya karuḷu sūse dhareyalu baḷaluturavanīsi tividu
Bīra-

III Band—

13. ma suragaṇikeyaroḍane parama sukadim [di] rddam || tamdeya virakrama
Chiyaga Nāgagaḍa kala
14. māḍisida || māḍidāta Kalasiya Rāmōjana maga Madukōja barakoṭavanu
Madukō-
15. jana maga Mōṭiganu śrī śrī

Translation.

Obeisance to Gaṇādhipati. Praise of Śambhu.

Be it well. While the illustrious mahāmaṇḍalēśvara Sodaladēva, servant (subor-
dinate) of the lotus feet of the illustrious pratāpachakravartti Hoysaṇa śrī Vira-
Ballāla dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious
lotus feet of the god Billēśvara, was ruling the kingdom in happiness :

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu
being the 1225th year of the Śaka era, when Ebaranāyaka had encamped at Raṭṭahali
and Sodaladēva at Sālivūr.

When Ebaranāyaka raided with all his army, having heard the lamentation,
Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuḷadi race, slew the
footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus: Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgagaṇḍa caused the stone to be made for his father's heroism. Maḍukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōṭiga son of Maḍukōja.

Note.

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Soḍaḷadēva and Ebaranāyaka which took place at Sālūr.

There were constant wars between the Hoysaḷas and the Yādavas. A battle took place between Soḍaḷadēva, a subordinate of Ballāḷa III, the Hoysaḷa king, and Ebara Nāyaka, a commander of the Yādava army under Rāmādēva. When Soḍaḷadēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Raṭṭihaḷi, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight. Many among Soḍaḷadēva's army died. This battle at Sālūr is mentioned in M.A.R. 1931; p. 186, and E.C. VIII, Nr. 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Soḍaḷadēva. Therefore it appears that Soḍaḷadēva was defeated with heavy loss in this Sālūr battle.

Soḍaḷadēva was a Sāntara chief. He was a subordinate of Ballāḷa at whose desire he fought against the Yādavas. Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysaḷas.

Soḍaḷadēva has the titles mahāmaṇḍalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuḷadis. His son Chiyaga Nāgagaṇḍa caused the vīragal to be made. Maḍhukōja, son of Nāgōja of Kalasi, made the stone, and Maḍhukōja's son Mōṭiga wrote the record.

The date of the record is Ś 1225 Śubhakritu sam. Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈ [ಲೋ]ಕೈ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3. ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮಾನುಮ
4. ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5. ಪಾದಪದಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದು ಸಕವರುಸ
6. ೧೨೨೫ ಸುಭಕ್ರುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

III ನೆಯ ಶಬ್ದ—

7. ಇವರಿ ದ್ವಿರೂಪ ಶಿವಶರಣದ ಪಾಲಕರೂ ದ್ವಿರೂಪ ಪಟ್ಟರೂವುದು. ಪರ್ವದರ್ಶ [೬]
8. ರೂ ನಡವಳಿಕೆಯ ಅನುಕೂಲಂ ಕೆಳ ಅದ್ಭುತವಾಗಿರಬೇಕು
9. ಕುಲಸಿಂಗಕುಲದಿಂದ ರಕ್ಕಸೆಯರ ಕುಲಕಟಿ

IV ನೆಯ ಶಬ್ದ—

10. ಕನಕಗೋಪನು ಬಿಡುಗಡೆಗೊಳಿಸಿದ ಕರುಣೆ ಕೆಲವೇಳೆಗಳು ಕರುಣೆಯಿಂದ
11. ಮೇಲಿನ ಕಾರಣಂ ತಿಳಿದು ಕಾತ್ರಿ ಕಾತ್ರಿಗೆ ಕೊಂಡು ಬರುವುದು ವನದ ಪರಿಸರಕ್ಕೆ
12. ಪ್ರಾಪ್ತವಾದ ನವಿಂತಂದರೆ ದುರದೃಷ್ಟಿ ಮೃತ್ಯುಕೃಷ್ಣಮೃತ್ಯು ಮಾರಿದರ್ಶ
13. ಬೇರೆಯ

V ನೆಯ ಶಬ್ದ—

14. ಕರಿಕನದು ಕಂಠಿಯವರ ಕಾಕನಿ ಚೂರ ಅಳಿದುಬಿಡದಿವೆ
15. ಈ ನಂದಿಸುವುದು ದೇವಕುಂಟೆಯ
ಮಗ ವೀರಕೇಶವು ಅಣ್ಣನೇ
16. ಜನ ಕೃಪಿಸಿದುದು ಮನದಿಂದ ಕಂಠಿಯವನು ಕೇಳಿ ಒಂದು ದಂಡ

Transliteration.

I Band—

1. Śai Gaṇaḍi-pati namaḥ nama-tunga aratappa-chaṇdra-chaṇḍara tra [6]
kya nanaḡaraṇ-
2. lha melaṭṭaṇḍa mela-maṇḍaḥayē evaṭi iriṇaṭu praṇḍaṇḍa-chaṇḍa-
vartti

II Band—

3. Hayaṇa śri viṇa Ballāḍaḍvara paḍaṇḍaḥa sēritanappa śriṇaṇḍ ma-
hāmaṇḍaḍvaraṇ Adiyarāḍiṇaṇḍa sēya-ratunēkarāṇ śai Billaḍvara-
ḍvara diṇa śri
4. paḍa-paḍuṇḍaḍhakarū Soḍala dēvarū sukadim rāyaṇḡeyyuttam iddu
Saka varuṇa
5. 1125 Soḥhakarū savyatāṇaḍa Kāṇṭika mēla 15 Maṇḡalavāra Yaḥhara-
nāyaka Raṇḡaḥa-

III Band—

7. Iṇḡaḍi Kūṭṭaḍa Soḍalaḍvā Sāliṇṇaḍi Kūṭṭaḍa Elḡara nāyakaṇḍ savyaḍala
[ve]
8. raṇḍ naḍaḍa ḡaḡaḍi ā kuyyāṇḍi kēli Arḡḡaḡaḍi-Nāḡaḡvara-paḍa
9. kuḡasiṇḡa Kuḡaḍiṇaḡkaḡaḡiyara kuḡaḡaḡi-

IV Band—

10. kaṇḡa Gogaṇaḡa Chūḡa Soḍalaḍvāṇa kaḡaḡa kuḡaḡaḡa
kuḡaḡaṇḡa
11. mēḡa kēḡaḡa mēḡa kēḡa kēḡaḡaḡa paḡaḡaṇḡa mēḡa savyaḡa
12. praḡḡaḡaḡa kēḡaḡaḡaḡa kēḡaḡaḡa mēḡa kēḡaḡaḡa mēḡa mēḡaḡaḡa
13. Chūḡa

V Band—

14. kaḡkaḡaḡaḡa Chūḡa mēḡaḡaḡa Chūḡaḡa mēḡa
ḡaḡaḡa mēḡa
15. kaḡkaḡaḡaḡa ḡaḡa kēḡaḡaḡa mēḡa
virake mēḡaḡaḡa Appaḡaḡa-
16. jaṇa kēḡa mēḡaḡaḡa mēḡaḡaḡa Kaḡaḡa Mēḡaḡaḡa kēḡaḡaḡa Dēḡḡaḡa

Note.

This is a 2nd vīragal erected by the side of the previous one. This also mentions the same fight at Sālūr. But this vīragal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record.

As it is stated about Chīlaya that he was an ornament to the races Kulāgis and Akkalāgis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Anṇamōja caused the stone to be erected. Madukōja of Kalasi made the stone while Dammaṇa wrote the record.

Its date Ś 1225 Subhakritu sam. Kārttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A.D.

40

On a lingamudre stone lying in a bush in the Kāvalukatṭe forest near Nagar.

Size 3' × 2'.

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನಲ್ಲ ಪೂದೆಯಲ್ಲ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೨'.

1. ಶ್ರೀ
 2. ಯರಿಗೆ ಶಿಂ
 3. ಘಾನಾ || ಪ್ಪ
 4. ದಾಕ್ಕೆ ಕುಂಬಾರ ನೀಲನ ಮಾಗ ಭಾ
 5. ದ್ರನು ಮಹುಬಾಯನು ನಿಂಗಮು
 6. ದ್ರೆ ಸ್ತಾಪ್ಯಮಾಡಿಸಿ ನಿಮಾಪ್ತದಾಕ್ಕೆ ನಾ
 7. ಮಾನ್ಯಾರಾ
 8. ಮಾಡಿ
 9. ದನೂ
- } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ.)

Note.

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nila. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A.D.

41

On a vīragal in front of the Īsvara temple at Kavuri of Yeḍūr māgaṇi, Nagar hobli.

Size 3½' × 3'.

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣಿ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

II ನೆಯ ಪಟ್ಟಿ—

2. ತ್ವಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3. ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration.

I Band—

1. svasti śrīmatu Śakavarusha 1488 neya samda va-

II Band—

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baireya
3. dēvana maga Kāmaṇanu svarggastanādanu

Note.

This vīragal records the death of one Kāmaṇa, son of Baireyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the vīragal it is possible that Kāmaṇa died in some battle not mentioned in the record.

42

On a vīragal lying in Tripurāntaka hakkalu near Goragōḍu, Humcha hobli.

Size 9½' × 3½'.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗಸಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ಸೊ
6. ಕ ಗಳ ನಿ ನಡದು ಹಿರಿಗೋಡಿಗೆ ನಡದು ಬಂದು ಸಕವರಿಸಾ
೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟಿನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಹಿದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು ಯ ಮಿಳಿಗೆ ತನ
ಯೇಹಿದ ಕುದುರೆಯಂ ಮೀಹಿದ ಆಳಂ ಕುತ್ತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿನಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಆತನ ಮಾವ
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ಸಿ ದೇವಗಣಕೆಯರ ಬಿನ್ನಾಣ
ಳ ಕಲುಕುಟಿಗೆ ನಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಅದಿತ್ಯಸೇನಬೋವ ಬಾಣನಮಗ
ಕಂಚಿಗೆ

Transliteration.

I Band—

1. śrī namas tūṅga śiraś-chumbi chandra- chāmara- chāravē trai-lōkya nagarā-
rambha mūla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmaṇḍalēsvaraṃ arasamka

II Band—

3. karagasam birudar-amḥkusaṃ mūr̥ti-Nārāyaṇaṃ viḷāsa-valabhaṃ [Paṭṭi] Pombuchcha
4. Puravarādhisvaraṃ śrīmat Billēsvara dēvara śrīpāda padumārādhakarūṃ appa Bīra-

III Band—

5. rasanu ! ya Karahatta-malla Kētadi Nāyaka
So
6. Ka gala si naḍadu Hirigōḍimge naḍadu baṃdu Saka
varisha 1208 neya Beya samva-
7. tsarada Kārttika vārada di gāra
Jagadaḷa pēsana-Ha-
8. numa daḷa Hirigōḍina yada Kāṭināyakanu
baṃdu mutti talutiridu bīrava-
9. se bīsuvadam kaṃḍu ya miḷige taṃna
yērida kudureyaṃ mīrida āḷaṃ kutti

IV Band—

10. kuttisikoṃḍu vīra-lōka prāptan ādanu || maṃgaḷa mahā !
ātana māva Chīla Nāyaka
11. machchariva bīrana kala geysi dēvagaṇikeyara bimnāṇa
. la kalu-kuṭiga Sidō-
12. jana maga Bīrōjanu baradātanu Āditya sēnabōva Bāṇana
maga Kaṃchiga

Note.

This vīragal belongs to the reign of the Śāntara chief Bīrarasa who is styled in the record as the illustrious mahāmaṇḍalēśvara, arasankakaragasa, an elephant goad to the titled, mūr̥ti-Nārāyaṇa, viḷāsa-valabha, lord of the excellent city Paṭṭipombuchchapura and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hirigōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods. Chīla-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Bīrōja, son of the sculptor Sidōja, carved the stone and Kanchiga, son of Sēnabōva Bāṇa, a sun to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A.D., the other details being lost.

SAGAR TALUK.**43**

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tīrthankara.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ತಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯೆಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗುಂಪೈಯ್ಯಸೆಟ್ಟಿಯರ ಬಸ್ತಿಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪನ
ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಘಯ್ಯ ಸೆಟ್ಟಿಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂ
ದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2. ಗಲ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrī Gummaiyya setṭiyara bastiya śrī Varddhamāna svāmiya samni-
dhānadalli Gaṇapaṇasetṭiyara maga Saṅghayyasetṭiyaru tamage pum-
nyārtavāgi pratishṭha māḍisida Abhinandana Tīrthēśvaranige main-
2. gala mahā śrī śrī śrī śrī śrī

Translation.

Be it well. Prosperity to the god Abhinandana Tīrthēśvara installed by Saṅghayasetṭi, son of Gaṇapaṇasetṭi, in order to get merit for himself, in the presence of the god Varddhamānasvāmi of the illustrious Gummaiyyasetṭ's basti.

Note.

This inscription on the Abhinandana Tīrthankara image records the installation of the image in the Varddhamānasvāmi basti at Sētu by one Saṅghayyasetṭi. The basti appears to have been constructed by Gummaiyyasetṭi as it is mentioned in the record as Gummaiyyasetṭi's basti. The record does not give any date. It may belong paleographically to about the 16th century A.D.

44

On the pedestal of the Pārśvanātha image in the same basti.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಲೋಹಪೀಠದಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
ಸುದ್ಧ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಚೈಪಳ್ಳಿಯ ತಿಮ್ಮ
ಗೌಡರು ಯಿವಳ್ಳಿಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ
ಸಹ ಮುಂತಾಗಿ ಸೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ಲೋಹದ
2. ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು.

Transliteration.

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varusha 1505 Chitrabhānu sam-
vatsarada Bhādrapada suddha 10 Śukravāradamdu
Karūru nāḍa Chaipalliya Timma gaudaru Yivalliya Nāyaka gaudara
Jattigaudara maga Settigaudaru ā samasta śrāvakarū saha muntāgi
Sētuvina basadi śrī Aditīrthēśvararimge māḍista lōhada
2. prabhāvalige ā samasta janamgalige maṅgaḷa mahā śrī śrī śrī Virapayanu
māḍidudu

Translation.

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauḍa of Chaipalli belonging to Karūrnāḍ, Settigauḍa son of Jattigauḍa himself son of Nāyakkagauḍa of Yivalli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Āditīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work.

Note.

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauḍa of Chaipalli and Setṭigaḍa, son of Jattigaḍa and grandson of Nāyakkagaḍa of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam. Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Āvinahalli hobli.

Kannada characters and language.

ನಾಗರ ತಾಲ್ಲೂಕು ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ದುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲ ಮರದ ತೊಲೆಯಮೇಲೆ.

1. ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೀಶ್ವರ ಸಂ | ಚೈತ್ರ ಬ ೧೪೮೮ ಹೊನ್ನಾವರ ರಾಮ್ನೊ ಕರೆಪರ್ವೆ (?)
ಸೋಮಾಚಾರಿ ಸೇವಾ

Note.

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmba are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Īśvara sam. Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēśvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನ ಬೆಸ

Note.

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr. Huchcha Rao Bengeri of Haveri.

1 plate : Nāgari characters and Kannada language.

ಮ|| ರಾ|| ಬೆಂಗೇರಿ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ.

(ಮುಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗ ಸಿ
2. ರಃಶ್ಚ[ಂ]ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾ

3. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಟ್ಯ
4. ತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಕೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
5. ಶ್ವಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
7. ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8. ದೈವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
9. ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10. ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
11. ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಆತ್ಮಲಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ಸೀಮೆ ವಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟಿನಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟಶ್ವಾಸ್ಥಿ ಧರ್ಮ ತಾಂಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ಸೀಮೆವಳಗಣ
15. ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೊಇಸರು ತಮಂಣನ
16. ಸ್ವಾಸ್ಥಿಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂಧ ಪ್ರಾಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
17. ಅರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತೆ ೧| - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥಿವಳಗೆ ವೃ
18. ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಖೆ ಉರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ೪
19. ೩|| ವ್ರಾವೀಗದೆ ಬೀಜವರಿ ೪ ೨|| ಕಸಕೀದಲೆ ೪ ೨|| ಬಿಲಹಾ
20. ಲೀದಲೆ ೪ ೨|| ಮಕೀಕಡುಹು ೪ ೨|| ಮತ್ತೀಕಡುಹು ೪ ೨ ಹಡಿಳಗ
21. ದೆ ೪ ೦ ೫|| ಭೀಮನ ಕೊಣದಲ್ಲಿ ೪ ೫|| ಕುಕುಂಡೀಲಿ ೧|| ಅಂತೂ
22. ಬೀಜವರಿ ೪ ೦ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ೪ ೧೫೦ ಕೆ ಸಲುವುದು ಗೆ ೧೫
23. ಕೆ ವಿವರ | ಪರಿಕುತ್ತಾರ ರು ೧ಕೆ ಗ ೯ ರಲ್ಲ ಗ ೧೧|| ೩ = ಹೆ

(ಹಿಂಭಾಗ) —

24. ಚ್ಚಿಗೆ ವಗ ೧|| ೧|| = ಉಭಯಂ ವಗ ೧೩|| ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ಥಿವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧|| ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26. ದುವರಹನ ಭೂಮಿಗೆ ಸಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
27. ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28. ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು | ಇಂ
29. ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಿನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30. ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ಸಿವಾರ್ಪಿತವಾಗಿ ನಹಿರಂ
31. ಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟೆವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32. ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
33. ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇವಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ಬಾಹದಯೆಂದು ಕೊಟ್ಟ ತಾಂಮ್ರದ ಶಾಸನ ಗ್ರಂ
36. ಥ|| ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೋರ್ಭೂಮಿರಾಪೋ ಹೈ
37. ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
38. ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋ
39. ನುಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
41. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ ವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವರ್ಷಸಹ
43. ಸ್ರಾಣವಿಷ್ಣಾಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪ | ಯೇಕೈವಭಗಿ

44. ನೀಲೋಕೆ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರ
 45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವನುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
 46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದಲ್ಲ).

Transliteration.

Front—

1. śrī Gaṇādhīpatayē namaḥ || namas-tuṅga si-
2. raḥ śchumbi chandra-chāmara chāravē | trailōkya nagarā-
3. rambha mūla-stambhāya Śambhavē | jayatyāvishkri-
4. taṁ Viṣṇūr-Vārāhaṁ śōbhitārṇavam dahiṇōnnata daṁ-
5. shṭrāgrē viśrāṁti bhuvanam vapuḥ || svasti śrī Jayābhyudaya
6. Śālivāhana Śaka varsha 1564 neya Vishu samvatsarada Ā-
7. svīja bahula 30 Ravivāradalu Sūryōparāga-punya-kāladalu śrīma-
8. d Yedava Murāri Kōṭe-kōlāhala viśudha vaidikādvaita siddhāṁ-
9. ta pratishṭhāpana Śiva-guru-bhakti-parāyanarāda Keladi Vemka-
10. ṭappa Nāyakara pautrar āda Bhadrappa Nāyakara putrarāda Vīrabhadra
11. Nāyakaru Koṁḍiṇya gōtrada Āśvalāyana sūtrada ruku-śākheya
12. Achutapaṁḍitara maga Paramēśvara paṁḍita Mālūra sīmevalagaṇa
13. Kovaḍe grāmadalli kaṭisida dēvasthānada Achyutēśvara dēvarige bi-
14. ṭa śvāsthe dharma tāmmra śāsanada kramaveṇṭeṇḍare Mālūra sīme
valagaṇa
15. Chemnakēśvara dēvara Kōvaḍe grāmaḍinda Nārasimhya Jōisarū tamam
nana
16. svāste imda ātanu mṛitavāda svaṇmamdha prāku hirikartara kāladalū
17. aramanēge kaṭikoṁḍa dharmavārti 1 $\frac{5}{8}$ Mallibhaṭara svāstēvalage vṛi-
18. tti 1 $\frac{3}{8}$ ubhayam vṛithi 1 $\frac{1}{2}$ ge saluva rēkhe ūra muṁḍaṇa gade bījavari kha
19. 3 $\frac{1}{2}$ vrāvīgade bījavari kha 2 $\frac{1}{2}$ Kasakīdale kha 2 $\frac{1}{2}$ bilahā
20. līdale kha 2 $\frac{1}{2}$ Makīkaḍuhu kha 2 $\frac{1}{2}$ Mattikaḍuhu khaṁ 3 haḍiḷaga-
21. de khaṁ 5 $\frac{1}{2}$ Bhīmana koṇadalli kha 5 $\frac{1}{2}$ Kukumḍili 1 $\frac{1}{2}$ aṁtū
22. bījavari khaṁ 29 ke gaḍībhatta kha 150 ke saluvudu ga 15
23. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11 $\frac{1}{2}$ 3 $\frac{1}{8}$ he-

Back—

24. chchige vaga 1 $\frac{1}{3}$ 1 $\frac{1}{4}$ ubhayam vaga 13 $\frac{1}{2}$ Mallibhaṭara
25. śvāstīvalage vṛitti 1 $\frac{1}{8}$ ke ga 1 $\frac{1}{2}$ ubhayam ga 15 haḍinai-
26. du varahana bhūmige salō gaḍi vivara mūḍalū Chemnakē-
27. śvara dēvara gade paḍuvalu Tuṅgabhadre tyemkalu Kēśōdēvara
28. gadde baḍagalū Śāṁtapurada vāmanamudre gaḍi kalu | im-
29. tī chatu-sīme valagaṇa bhūmīnu Achyutēśvarana amṛitapaḍi
30. namdāḍipti muṁtāda dēvarā sēvege Sivārpitavāgi sahiram-
31. ṇyōdaka dāna-dhārā pūrvakavāgi biṭevāgi ī bhūmige sa-
32. luva nidhi-nikshēpa-jala pāshāṇa akshīṇi-āgāmi
33. siddha-sādhyaṁgaḷemba aṣṭa-bhōga tējasvāmyavanu pūrva-māri-
34. yādīli āgamāḍikomḍu dēvarā sēve sāmgaḷvāgi
35. naḍasikomḍu bāhaḍu yemḍu koṭṭa tāmmrada śāsana gram-
36. tha || Āditya-chandrāvanlōnalaścha dyōr bhūmirāpō hṛi-
37. dayam Yāmaścha ahaścha rātriścha ubhēcha samdhye dharmasya
38. jānāti narasya vṛittam || 1 || dāna-pālanayor-madhye dānāśrēyō-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam || 2 ||

40. sva-dattā dviguṇaṃ puṇyaṃ paradattānupālanaṃ | parada-
41. ttāpahārēṇa svadattam nishphalaṃ bhavēt || 3 || sva-dattāṃ
42. para-dattāṃ vā yō harēttu vasumdharaṃ | shashtir-varsha saha-
43. srāṇi viśtāyāṃ jāyatē krimiḥ || 4 || yēkaiva bhagi-
44. nī lōkē sarvēśhāṃ ēva bhūbhujāṃ | na-bhōjyā na kara-
45. grāhya vipra-dattā vasumdharā || 5 || śrī Venkaṭā-
46. dri (in Kannaḍa characters)

Translation.

Obeisance to Gaṇādhpati. [Praise of Śambhu and the Boar-incarnation of Vishṇu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Vīrabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Eḍavamurāri, Kōṭe-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Śiva and the guru--Keḷadi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēśvara Paṇḍita, son of Achyuta Paṇḍita of Kaṇḍinya gōtra, Āśvalāyana sūtra and Rukuśāke, as follows:—

One vṛitti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Malāra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vṛitti from the lands of Mallibhaṭṭa, total $1\frac{1}{2}$ vṛittis; Rēkhe to this: land, of the growing capacity of $3\frac{1}{2}$ Khaṇḍugas in front of the village; vrāvīgade of the growing capacity of $2\frac{1}{2}$ khaṇḍugas, kasakīdale $2\frac{1}{2}$ khaṇḍugas, Bīlabālīdale $2\frac{1}{2}$ khaṇḍugas, Makikaḍuhu $2\frac{1}{2}$ khaṇḍugas, Mattikaḍuhu 3 khaṇḍugas, Haḍilaḡade $5\frac{1}{2}$ khaṇḍugas, at Bhīmanakoṇḍa $5\frac{1}{2}$ khaṇḍugas, in Kukunḍi $1\frac{1}{2}$ khaṇḍugas—thus for the sowing capacity of 29 khaṇḍugas and for the rental paddy of 150 khaṇḍugas (the value is) 15 gadyāṇas. (Details for this value). The details of the boundary of this land of 15 gadyāṇas:—to the east wet land belonging to the god Chennakēśvara: to the west Tuṅgabhadrā river, to the south wet land belonging to the god Kēśōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fail. Protecting another's gift is twice as meritorious as making a fresh grant. By siezing another's gift his own gift becomes useless. Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note.

Mr. Bengēri Huchcha Rao, President of the Teachers' Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgari characters. It belongs to the reign of the Keḷadi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkaṭappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Paṇḍita at the village Kōvaḍe in Mālūr sime in the name of his father Achyuta Paṇḍita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś,1564 Vishu sam. Āśvīja bahula 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲೆ.

1. ಶ್ರೀ ಮತ್ಸ್ಯೇಂದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಂನ್ನ ವೀರಂ ಮಾಜಿಯವರ ಭಕ್ತಿ ತುಕ ಲ ೭ || ಗ ೨

Transliteration.

1. śrīmat Keḷadi Vīrabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Chamanna-Vīrammājiyavara bhakti tuka la 7½ ga 2.

Translation.

Devotion of Channa Vīrammāji, lawful wife of Basavappa Nāyaka, son of the illustrious Keḷadi Vīrabhadra Nāyaka weight la 7½ ga 2.

Note.

This record belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāji, queen of Basavappa Nāyaka. The Keḷadi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by *la* and *ga*. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keḷadi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ವಿಭ | ಸಂ | ಫಾಲ್ಗು | ಶು ೧೩ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯು ನಂಮ ಘೌಜಿನವರು ಹೊಡದಲ್ಲಿ ಮೃತ ವಾದ ಸ್ಮಂ | ಧರಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಪನವರಿಗೆ | ಕೆಳದಿ ವೀರ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ.

Transliteration.

1. Vibhaṭ samṭ phālgut śu 13 yu Sthiravāra Medakeriya naṃma phaujinavaru
 hoḍadalli mrutavāda smamṭ dhal- ādyamtaru najaru māḍida haṇavini-
 mdaṭ Kollūrammanavarigeṭ Keḷadi Vīrabhadra Nāyakara putraru Basa-
 vappa Nāyakara bhakti ṭ

Translation.

On the 13th Saturday of the bright half of Phālguna in the year Vibhava : from the money obtained through *najar* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūr-amma by Basavappa Nāyaka, son of Keḷadi Vīrabhadra Nāyaka.

Note.

This record on a silver plate in the same temple also belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign :—that he sent an army against Medakeri Nāyaka, (Paḷḷeyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keḷadinripa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz.*, Vibhava sam. Phālguna śu. 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ಪ್ರಭವಸಂ | ವೈಶಾಖ ಶು ೧೫ ಲ್ಲು ಬೆಲ್ಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶೇವೆ ಸೆರು ೬.

Transliteration.

1. Prabhava samṭ Vaiśākha śu 15 llu Bellūra Venkaṭādri Nāyakara ševe
 seru 6

Translation.

On the 15th of the bright half of Vaiśākha in the year Prabhava, the service made by Venkaṭādri Nāyaka of Bellūr (Bēlūr)—(weight) 6 seers.

Note.

Another silver plate in the same temple contains this record which states that the plate was granted by Venkaṭādri Nāyaka, chief of Bēlūr. There were five Venkaṭādri Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkaṭādri Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkaṭādri Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkaṭādri Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers.

51

On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪಮಾಲೆ ಕಂಬದ ಮೇಲೆ.

1. ಮ ೯ ಸೇ ೪ |
2. ಸೊಂನತಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪನು ಮಡಿದ ಕಂಭ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāṇḍyappa, son of Sonmaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaraṅga doorway in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ ಮಾಘ
ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯಮ್ಮನವರ
- 2 ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೆಡೆವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ನಿದ್ಧಾಂತ
ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ತೇಳದಿ
3. ಚಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವಿರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ
ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ || =

Transliteration.

1. svasti śrī jayābhyudaya Śālivāhana śaka 1545 samvatsara
. Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navara
2. sēvārthavāgi śrīmadd-Eḍeva-Murāri Kōṭe-Kōlāhala Viśudha-Vaidikādvaita-
siddhānta-pratishtāpakar āda Śiva-guru-bhakti parāyaṇarāda śrīmat
Keḷadi |
3. Vemkaṭappa Nāyakara dharma patniyavarāda Vīraṁmanavarū Śivarātre
puṇya kāla-dalu samarpiśida dvāra-pālakarū mam gaḷa mahā śrī śrī śrī
17½-1¾

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year
. being the 1545th year of the victorious Śālivāhana era, for the service
of the goddess Mūkāmbikeamma at Kollūr, Vīramma, lawful wife of the illustrious
Eḍeva Murāri, Kōṭe-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta,
devoted to the faith in Śiva and the guru,—Keḷadi Venkaṭappa Nāyaka, granted during

the auspicious time of Śivarātri, (the dvārapālaka images). Good fortune (weight ?) 17 maunds (?) and $1\frac{3}{8}$ seers (?)

Note.

On either side of the doorway leading to the navaraṅga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas which are about $4\frac{1}{2}$ ' in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keladi chiefs. Viramma, queen of Venkaṭappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā. Venkaṭappa Nāyaka of the record ruled Keladi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhirōdgāri and the details of the date, viz., Māgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as $17-1\frac{3}{8}$ which might be 17 maunds and $1\frac{3}{8}$ seers and that of the left, 16 maunds and $5\frac{5}{8}$ seers.

53

On a step leading to the navaraṅga of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ.

1. ಕೆಳದಿ
2. ಚೆನ್ನಮ್ಮಾಜಿಯ ಸೇವೆ

Note.

Among the Keladi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaraṅga. The record reads 'Keladi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A. D.	Śripurusha (II)
46	6	Circa 808 A. D.	Śivamāra II
53	10	9th century A. D.	Prithvigaṅga
			CHOLAS.
58	13	23rd (? 25th) regnal year: Dhātu sam. Āshāḍha, new-moon day—Saturday, 26th June 1036 A. D.	Rājendra Chōla
59	14	Do	Do
			HOYSALAS
54	11	Bahudhānya sam. Kārttika, apara-paksha dvādaśi Tinkaḷ kaḷame—Monday, 22nd Nov. 1098 A. D.	Vishṇuvardhana
43	4	Manmatha sam. Chaitra śu. 14—Monday, 7th April 1175 A. D.	Ballāḷa II
41	1	Ś 1208 Pārthiva sam. Vai. śu 12—Wednesday, 12th April 1285 A.D.	Narasimha III
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Ballāḷa III ...
162	39	Do	Do
			ŚANTARA CHIEFS.
165	42	Ś 1208 Vyaya sam. Kārttika—Oct.-Nov. 1286 A. D.	Bīrarasa

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records the grant of the village Bāradūr in Tēgaṭṭūr vishaya to Bāṇasarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Vīragal : appears to record a fight between some over-lord and his subordinates in which the Gaṅga princes Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Eḷambuṇuse agrahāra by the latter.

Vīragal : records the death of Eṛekalīṅga, son of Bīrakka, who was a concubine of Prithvi-gaṅga ; Eṛekalīṅga is said to have offered his head in the presence of Prithvigāṅga and died.

Vīragal set up in memory of a hero by name Bāggūḷi Siriyamma, son of Oḷināgayya, who died in a cattle fight.

Vīragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmana by the mahā-janas of the illustrious Konku-konḍa-Śrī-vishṇuvarddhana-Pōśala-dēva-chchaturvēdimangala, Laviyaṇṇa, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chalīkenāyaka, and Madigauḍa caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajīya.

Vīragal : records the death of a hero Ankōja in some battle.

Vīragal set up in memory of a hero by name Bīrama who died in a battle between Sodaḷadēva—a Śāntara chief and subordinate of Ballāḷa—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Vīragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Vīragal : records the death of some hero (whose name is lost) when Kētaḍi nāyaka marched on to Hirigōḍ.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Soḍaḷadēva
162	39	Do	Do
			VIJAYANAGAR.
71	20	Ś 1412, Sādhāraṇa sam. Vaiśākha—1490 A. D.	Krishṇadēvarāya
92	23	Ś 1435 Śrīmukha sam. Rāma-Nava-mi day—Tuesday, 15th April 1513 A. D.	Rāma-Rāja
100	24	Rāma-navami day (?)	Do
103	25	Ś 1464, Śubhakrit sam. Māgha ba. 14 Śivarātri—Friday, 2nd February 1543 A. D.	Tirumala Rāya
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sadāśiva-Rāya
78	21	Ś 1497, Yuva sam. Āshāḍha śu. pra-thama dvādasi—Monday, 20th June 1575 A.D.	Śrīranga-Rāya I ...
89	22	Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam. Kārttika chandrōparāga—Saturday, 22nd October 1580 A. D.	Chavappa

Contents and Remarks

See above under Hoysaḷas.

See above under Hoysaḷas.

Copper plate record : registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A.D. (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record : registers the grant of six villages made by the chief to Surēndra-yatīndra. Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record : registers the grant of three villages made by the chief to the same Surēndra-yatīndra.

Copper plate record : registers the grant of the village Komrakere made by the chief to Emmebasavēndra, a Vīraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā-arasu, chief of Hārnaḥaḷi sīmē.

Copper plate record : registers a grant of the village Nāvalūr surnamed Rāmachandrapura made by the king at the request of Vīra Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record : registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record : registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

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121	27	Ś 1536, Ānanda sam. Rāma-navami—Wednesday, 9th March 1614 A.D.	Chinna-Chavappa
127	28	Do	Do
			MADHURA CHIEFS.
133	29	Ś 1602, Siddhārthi sam. Vaiśākha śu. 3—Thursday, 3rd April 1679 A.D.	Muddalagādri Nāyaka
136	30	Ś 1619, Ísvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A. D.	Mangammagāru
			BELUR CHIEFS.
173	50	Prabhava sam. Vaiśākha śu. 15—Friday, 20th April 1627 A. D.	Venkaṭādri Nāyaka II
52	9	Yuva sam. Adhika Śrāvaṇa śu. 5—1755 A. D.	Krishṇappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashṭhi—1680 A. D.	Vaḍayāri
142	32	Ś 1621, Pramādi sam. Bhādrapada ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D.	Uttama Rangappa Kālāka-Kola Voḍeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam. Dhanurmāsa śu. 7 Sōmavāra—Monday, 8th December 1746 A. D.	Vijayavoppula Maḷavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam.] Māgha ba. 14—Tuesday, 18th February 1623 A.D.	Venkaṭappa Nāyaka
169	47	Ś 1564 Vishu sam. Āśvija ba. 30 Ravivāra—Sunday, 24th October 1641 A.D.	Vīrabhadra Nāyaka
175	53		Channammāji
172	48		Basavappa Nāyaka ...

Contents and Remarks

Copper plate record : registers a grant of one vritti made by the chief to Surēndra of the same Rāghavēndrasvāmi matt.

Copper plate record : registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Arambanna made by the chief to Rāghavēndra-tīrtha.

Copper plate record : registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-śrīpāda.

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr.

Records the grant made by the chief to Bembali Bairalingaṇa gaṇḍa and to a number of other people belonging to Ajjinahali-kēri.

Copper plate record : registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record : registers the grant of certain dues on specified articles of merchandise in Payaraṇi Pālya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record : registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Vīramma, the chief's queen.

Copper plate record : registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

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Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna śu. 13 Sthiravāra—Saturday, 18th February 1749 A.D.	Basavappa Nāyaka MYSORE KINGS.
148	34	Ś 1585, Śōbhakṛitu sam. Āshāḍha śu. 11—Monday, 6th July 1663 A.D.	Dodḍa Dēvarāja Oḍeyar. MISCELLANEOUS
42	3	C. 12th or 13th century	
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D.	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	
154	35	Ś 1696 Jaya sam. Āśvīja śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pālleyagār of Chitaldrug).

Copper plate record : registers the grant of the village Nallūru surnamed as Dēvarājapura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākanna and Honnanna, disciples of Śrutakīrttidēva.

Vīragal : records the death of one Kāmaṇa, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagauḍa of Chaipaḷḷi and others, caused the pedestal of Ādinātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943-44.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Arabic inscription near Elephant gate.	...	Seringapatam	Mysore
3-5	Do ...	Inscriptions at Krishnarajasagar.	...	Krishnarajasagar.	Mysore
6	Do ...	View of Dam. ...	...	Krishnarajasagar.	Do
7-8	6½" × 4½" ...	Coins received from Government Museum.	...	Bangalore ...	Bangalore
9-11	Do ...	Chakrabandha on pillars.	Basti ...	Bandalike ...	Shimoga
12	12" × 10" ...	Annapūrṇā and other figures.	Kēdārēśvara temple ...	Halebid ...	Hassan
13	Do ...	Central ceiling. ...	Kēśava temple ...	Belur ...	Do
14	6½" × 4½" ...	View ...	Sōmēśvara temple ...	Suttūr ...	Mysore
15	Do ...	Do ...	Suttūr Matt ...	Do ...	Do
16	Do ...	Chāmara ...	Lakshmīkānta temple ...	Kalale ...	Do
17-18	Do ...	Copper plate grant of Dhanōji to Subrahmaṇya.	...	...	...
19-20	Do ...	Copper plate grant of Bāchappa Voḍeyar.	...	...	...
21-23	Do ...	Copper plate grant of Ravivarma Kadamba	...	...	...
24	Do ...	Paṭṭābhirāma Group.	Paṭṭābhirāma temple ...	Rāmanāthapura	Hassan
25-26	8½" × 6½" ...	Mahishāsūramardini...	Sōmēśvara temple ...	Suttūr ...	Mysore
27-28	Do ...	Śankaranārāyaṇa ...	Do	Do ...	Do
29	Do ...	Nārāyaṇa ...	Nārāyaṇa temple ...	Do ...	Do
30	Do ...	Ceiling in front porch	Do	Do ...	Do
31	Do ...	Doorway of Matt ...	...	Do ...	Do
32-36	Do ...	Wall images ...	Sōmēśvara temple ...	Do ...	Do
37	Do ...	Lintel above nava-raṅga doorway.	Do	Do ...	Do
38	Do ...	Grinding mill ...	Do	Do ...	Do
39	Do ...	Virabhadra ...	Virabhadra temple ...	Do ...	Do
40	Do ...	Doorway ...	Do	Do ...	Do
41	Do ...	Saptamātrikā figures	Suttūramma temple ...	Do ...	Do
42-44	6½" × 4½" ...	A cannon found in the Jail, Mysore	...	Mysore ...	Do
45	Do ...	Part of a cannon ...	...	Do ...	Do
46	Do ...	Old water reservoir, Mysore Jail.	...	Do ...	Do
47-48	Do ...	Jewel ...	Lakshmīkānta temple...	Kalale ...	Do
49-50	Do ...	Ayyanūr grant of Mādhava to Tirumalarāya.	...	...	...
51-52	Do ...	Inscriptions on Yūpa-stambha.	...	Hiremagalūr	Kadur
53-58	Do ..	Pillars ...	Āñjanēya temple ...	Kadur ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
59	6½" × 4¾"	Chennakēśva image...	Chennakēśava temple ...	Kaḍur ...	Kadur
60	Do ...	Viṭṭhala ...	Do ...	Do ...	Do
61	Do ...	Gaṇapati ...	Near Añjanēya temple	Do ...	Do
62	Do ...	Rāshtrakūṭa inscrip- tion.	...	Do ...	Do
63	Do ...	View ...	Kēśava temple ...	Paṭnagere ...	Do
64-66	Do ...	Vīraḡal inscription ...	...	Yellambalse	Do
67	Do ...	Cannons ...	Kēśava temple ...	Do ...	Do
68	Do ...	Vēṇugōpāla ...	Do	Do ...	Do
69	Do ...	Lakshmīnarasimha ...	Do	Do ...	Do
70	Do ...	Sarasvati ...	Do	Do ...	Do
71	Do ...	Doorway jambs, near the tank.	...	Do ...	Do
72	Do ...	Pillar of navaraṅga ...	Vīrabhadra temple ...	Asandi ...	Do
73-74	Do ...	Railings	Do	Do ...	Do
75	Do ...	Doorway of Garbha- griha.	Do	Do ...	Do
76	Do ...	Ceiling of front porch	Do	Do ...	Do
77	Do ...	Central ceiling of nava- raṅga.	Do	Do ...	Do
78	Do ...	View ...	Janārdana temple ...	Belgola ...	Mysore
79	Do ...	Janārdana ...	Do	Do ...	Do
80	Do ...	View of outside wall of the original struc- ture.	Do	Do ...	Do
81-82	Do ...	Views ...	Bhaktavatsala temple ...	Do ...	Do
83	Do ...	Pārśvanātha ...	Basti mound ...	Do ...	Do
84	Do ...	Pedestal of P ā r ś v a- nātha.	Do	Do ...	Do
85	Do ...	A Saptamātrikā figure	Hire-Amma ...	Do ...	Do
86	Do ...	Narasimha group ...	Narasimha temple ...		
87-89	Do ...	Views of Chandravalli hills and Central rocks.	...	Chitaldrug ..	Chitaldrug

APPENDIX B.

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola.

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl. No.	Title of the book	Remarks
1	Taraka Tāṇḍavam, Vol. IV ...	Received from the Curator, Oriental Library, Mysore.
2	Karnāṭaka Mahābhārata, Vol X. Śalya and Gadā Parvas.	Received from the Curator, Oriental Library, Mysore.
3	Kumārārāma, 1941 ...	Received from the Editor, Minchinaballi, Dharwar.
4	The Mysore University English-Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English-Kannada Dictionary, Part X.	Received from the University English-Kannada Dictionary Office, Bangalore.
6	University Calendar for 1942-43, Vol. II.	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishna Rāja Wāḍiyar Bahadur.	Received from the Registrar, University of Mysore, Mysore.
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943.	Received from the Secretary, Dasara Exhibition Committee, Mysore.
9	Memoirs of the Archæological Survey of India, No. 69.	Received from the Manager of Publications, Delhi.
10	Memoirs of the Archæological Survey of India, No. 68.	Received from the Manager of Publications, Delhi.
11	Vēdāṅgajyautisha ...	Received from Dr. R. Shamasastri.
12	Eclipse-Cult in the Vedas, Bible and Koran ...	Do do
13	Drapsa: The Vedic Cycle of Eclipses ...	Do do
14	Census of India, 1941, XXIII ...	Received from the Superintendent, Census Office, Mysore.
15	Śrī Venkaṭēśa Kāvya kalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
16	Theory of Knowledge ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
17	Journal of the Śrī Venkaṭēśvara Oriental Institute, Vol. IV, No. II.	Received from Sri Venkatesvara Oriental Institute, Tirupati.
18	His Highness the Maharaja's Tour in Hassan, Kadur and Shimoga Districts.	Issued by the Publicity Officer to the Government of Mysore.
19	Journal of the K. R. Cama Oriental Institute ...	Received from the K. R. Cama Oriental Institute, Bombay.
20	A Hand Book of Archæology in Malayalam ...	Received from the Director of Archæology, Trivandrum.
21	A Guide to Padmanābhapuram ...	Received from the Director of Archæology, Trivandrum.
22	Belur Souvenir ...	Received from the Director of Archæology, Mysore.
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore.
24	Migration to the Seattle Labour Market Area, 1940-42, Vol. II, No. 3, pp. 129-188.	Received from the University of Washington Library, Seattle, Washington, U.S.A.
25	Archæology of the Upper Columbia Region, Vol. IX, No. I, pp. 1-178.	Received from the University of Washington Library, Seattle, Washington, U.S.A.

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol. II	Purchased from Vidyanidhi Book Depot, Mysore.
27	Mysore Service Regulations with Amendment ...	Purchased from Vidyanidhi Book Depot, Mysore.
28	Elements of Buddhist Iconography ...	Purchased from Krishna & Co., Mysore
29	The Śilappadhikāram ...	Do
30	A History of the Early Dynasties of Andhradesa ...	Do
31	Early History of the Andhra Country ...	Do
32	Buddhist Remains in Andhra and Andhra History ...	Do
33	Magadha Architecture and Culture ...	Do
34	Alivardi and His Times ...	Do
35	India as described in early Texts of Buddhism and Jainism.	Do
36	Muslim Patronage to Sanskrit Learning ...	Do
37	Social and Religious Life in the Grihya-Sutras ...	Do
38	At Ajanta ...	Do
39	A Peep into the Early History of India ...	Do
40	Some Survivals of Harappa Culture ...	Do
41	F. W. Thomas Commemoration Volume of Eastern and Indian Studies ...	Do
42	Rājendranāma ...	Purchased from Mr. R. Subba Rao, Book-Seller, Madras.

APPENDIX D.

Expenditure during 1943-44.

			Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—							
	Director's Allowance (Rs. 50 per month)	...	600	0	0			
	Assistant to the Director (Rs. 150-10-250)	...	1,871	0	0			
	Establishment	...	6,840	4	0			
	Watchman for excavation area (allowance)	...	65	0	0			
II.	Travelling Allowance	...	1,232	15	0			
III.	Office Expenses—							
	Contingencies	...	800	0	0			
	Printing Charges	...	1,958	9	0			
	Museum	...	246	6	0			
	Clothing to Menials	...	131	10	0			
	Furniture	...	100	0	0			
	Photographs for sale	...	199	7	0			
IV.	Library	...	118	1	0			
						14,163	4	0
			14,163	4	0			
Add—	Receipts remitted to treasury—							
	Sale proceeds of publications, and photographs	...				361	0	0
	Grand Total	...				14,524	4	0

ERRATA.

Page	Line	Read	For
6	9	ornate	ornat
16	17	right	rights'
"	"	adhere	adhree
37	35	village	Vlilage
38	1	Station	Stationt
41	22	Varusha	Carusha
43	18	Honnanna	Homanna
"	25	4' × 2½'	4" × 2½"
46	8	mukhamanṭapa.	mukhamanṭapaf
"	21	ಕೊಡಲಾರಾದೆ	ಕೊಡಲಾರದೆ
"	30	kodalārāde	kodalārāde
52	24	ಸುಬ್ಬಯಗೆ	ಸಬ್ಬಯಗೆ
53	5	from	fron
60	28	No. 13	No. 15
61	2	ವಿಶೇಷಸ್ಯ	ಶಿವಿಶೇಷಸ್ಯ
61	10	ಚರಣಾ	ಚರಣಾತಿ
66	44	Gotṭegere	Gotṭere
67	13	and	aud
69	34	Vishaya	Vishayar
"	35	Bādāmi.	Bādāmi
"	45	records	record
72	39-40	ಮಹೀಪಾಲೋ	ಮಹೀಪಾಲೋ
79	29	ಕಾಂಭೋಜ	ಕಾಂಭಜ
81	11	त्रैलोक्य	त्रैलोज्य
"	13	तद्वशे	तद्वशे
82	34	सौरभ्यसरपदे	सौरभ्यसदपदे
"	37	तंजावूसीमि	तंजावूत्सीमि
83	4	आचन्द्रामिमं	आचन्द्राक्रमिमं
84	10	trailōkya	trailōjya
"	10	Śambhave	Śam-bhave
"	18	samjajñe	samjañe
85	18	Harih	arih
88	32	Prathama	Prathma

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
90	43	Sindusūrōr	Smdbusūrōr
96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	śīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनतिम्
109	5	īkshanam	ikshnam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvia-jsēvā
„	35	Udaya-śīlākhyam	Ndaya-śīlākhyam
126	2	Chinna-Chavaprabhuḥ	Chinna-Ehavaprabhuḥ
„	36	Bhāryā	Bnāryā
131	20	सामा	पामा
132	34	putra-pautra	phutra-pautra
136	13	ॐ	ॐ
151	35	upāsmahē	upasmahē
„	37	chchhatra	chchhtra
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175	11	the Keḷadi Kingdom	Keḷadi the Kingdom.

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ILLUSTRATIONS



1. VARADARAJA, NARAYANASVAMI
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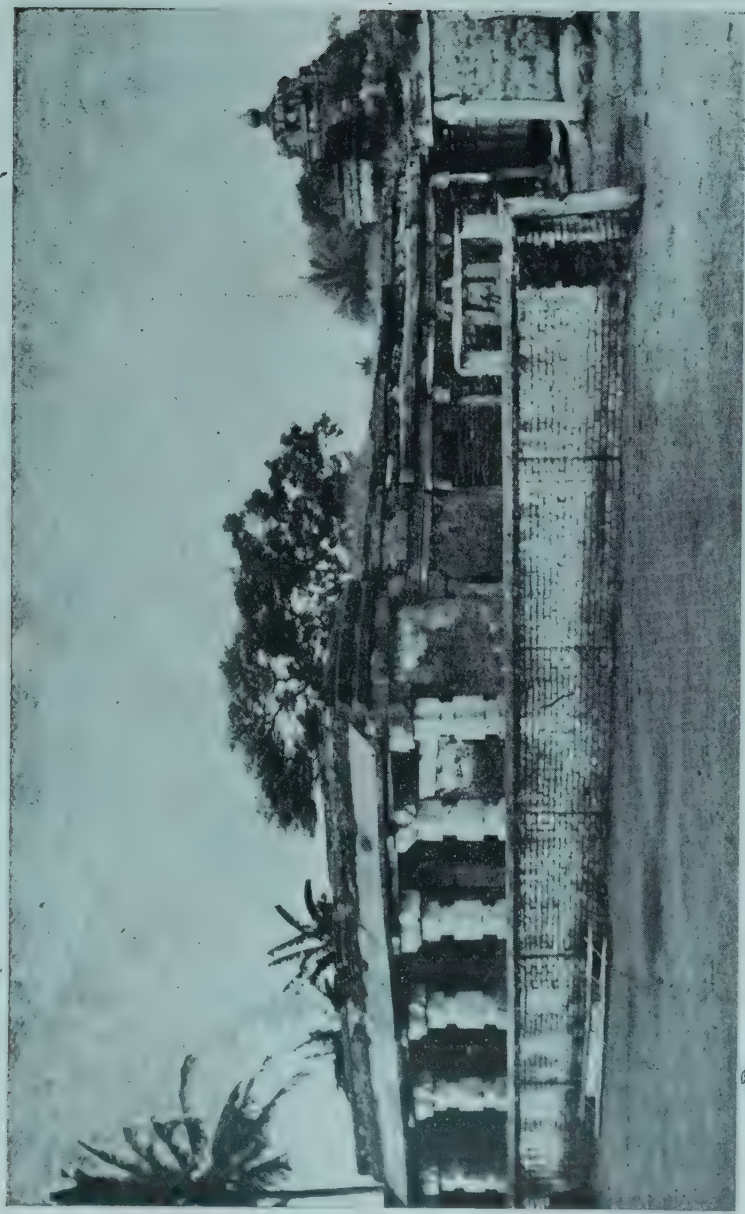
2. SANKARANARAYANA, SOMESVARA
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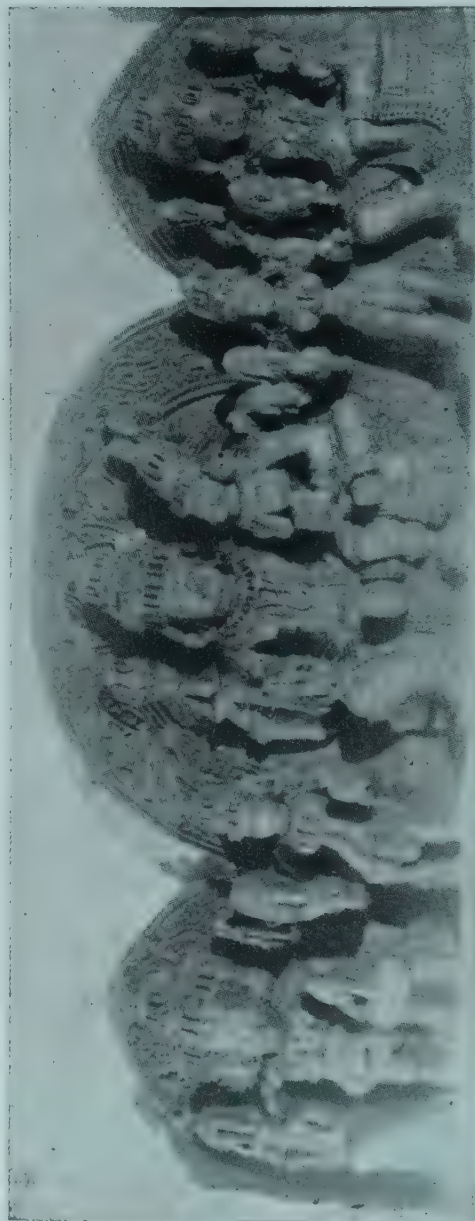
3. A VOTIVE RELIEVO, SOMESVARA TEMPLE,
SUTTUR (p. 20).



4. CHAMUNDA, SOMESVARA TEMPLE,
SUTTUR (p. 20).



1. SOMESVARA TEMPLE, SUTTUR (p. 20).



2. TRIMURTI LINTEL ABOVE THE NAVARANGA DOORWAY, SOMESVARA TEMPLE, SUTTUR (p. 20).

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3. DOORWAY, VIRABHADRA SHRINE, SUTTUR (p. 21).



1. GANESA, KADUR (p. 24).



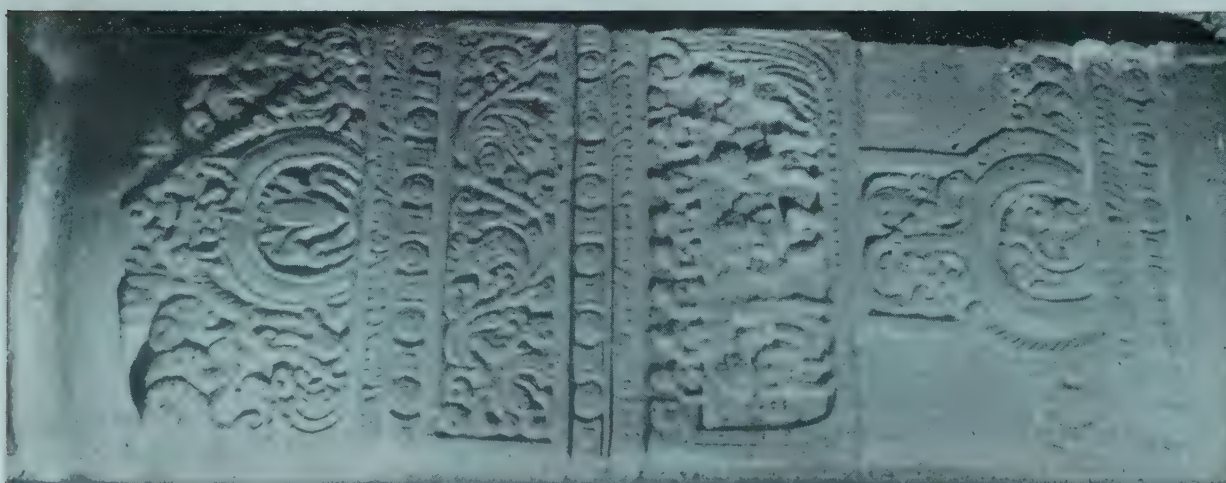
2. A RASHTRAKUTA INSCRIPTION PILLAR,
KADUR.



3. CHENNAKESAVA, CHENNAKESAVA
TEMPLE, KADUR (p. 27).



4. VITHALA, CHENNAKESAVA TEMPLE,
KADUR (p. 27).



THE FOUR FACES OF THE SECOND PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 25).



1. FIRST PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 25).



2. TWO FACES OF THE THIRD PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 26).



3. TWO OTHER FACES OF THE THIRD PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 26).



4. FOURTH PILLAR FROM THE EAST, ANJANEYA TEMPLE, KADUR (p. 27).



1. OBLIQUE VIEW OF THE CENTRAL CEILING OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p. 29).



2. DOORWAY OF THE MAIN CELL, VIRABHADRA TEMPLE, ASANDI (p. 29).



3. A PILLAR OF THE NAVARANGA, VIRABHADRA TEMPLE, ASANDI (p. 29).



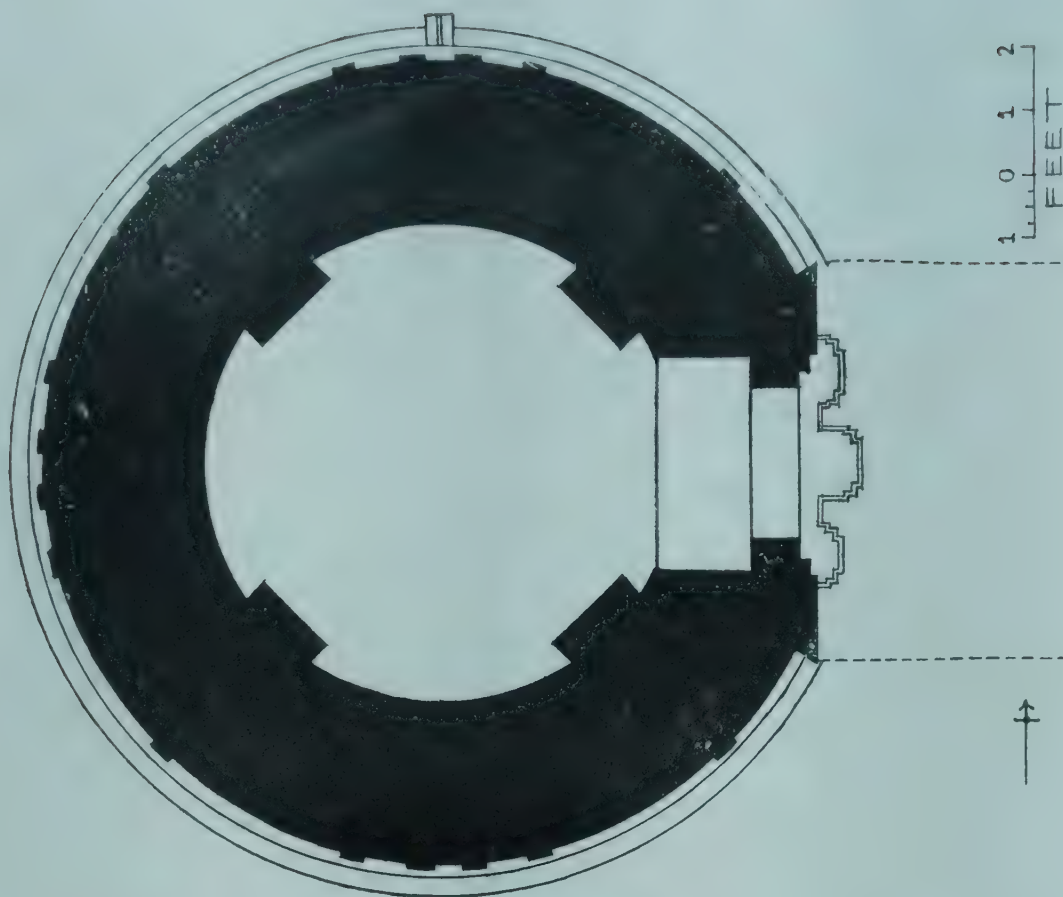
1 LAKSHMINARASIMHA, KESAVA TEMPLE,
YELLAMBALSİ.



2. VENUGOPALA, KESAVA TEMPLE,
YELLAMBALSİ.



3. DOORWAY JAMBS, RUINED KALLESVARA
TEMPLE, YELLAMBALSİ.

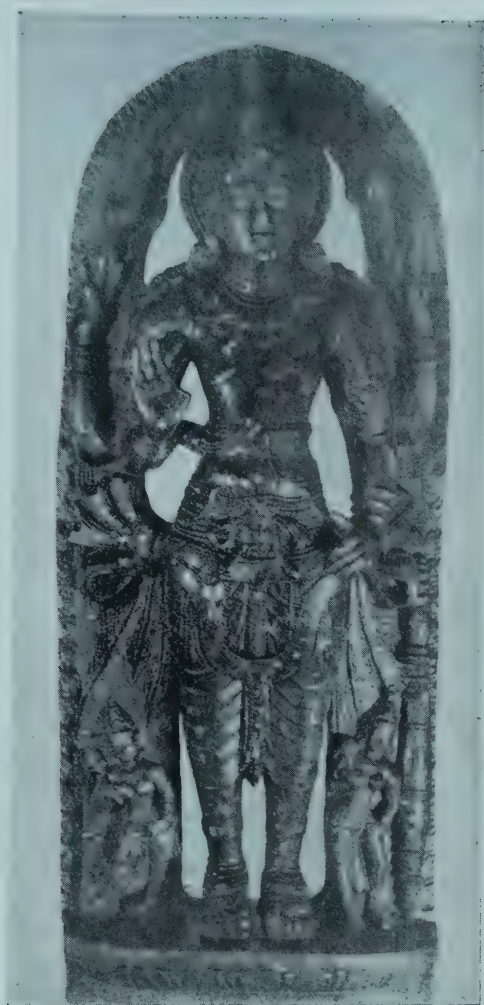


BHAKTAVATSALA TEMPLE
BELGOLA

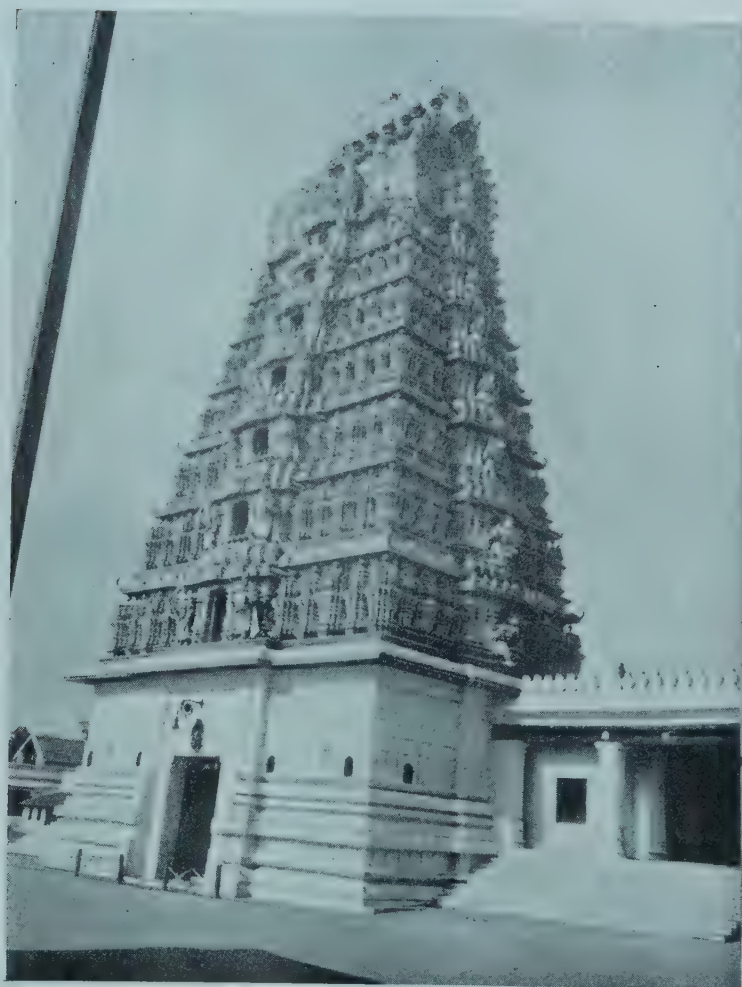
2 (p 33).



1. PREHISTORIC ANVILS AND MULLERS (p 23).



1. JANARDANA, JANARDANA TEMPLE, BELAGOLA (p. 33).



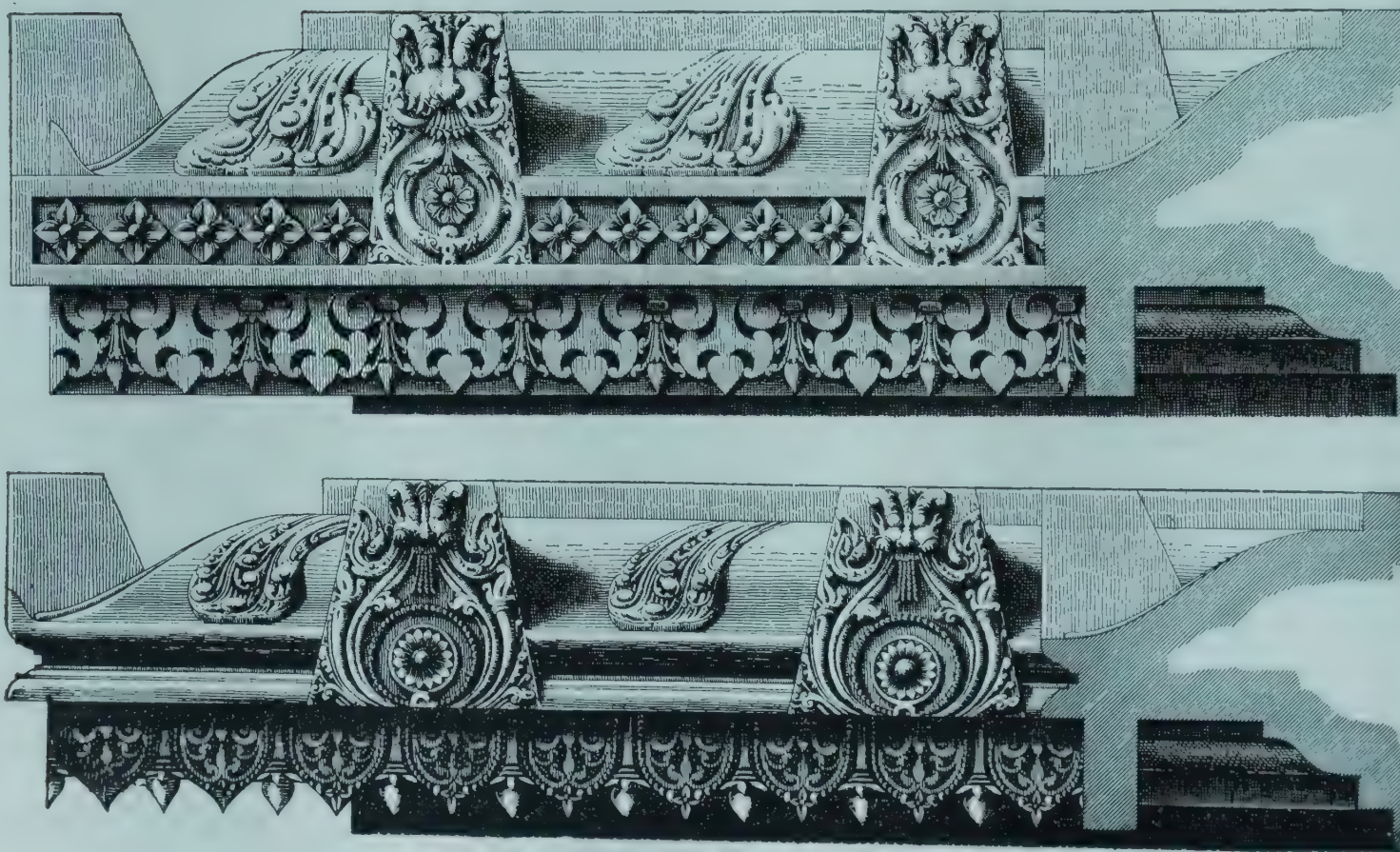
2. THE MAHADVARA, CHAMUNDESVARI TEMPLE, CHAMUNDI HILL, MYSORE.



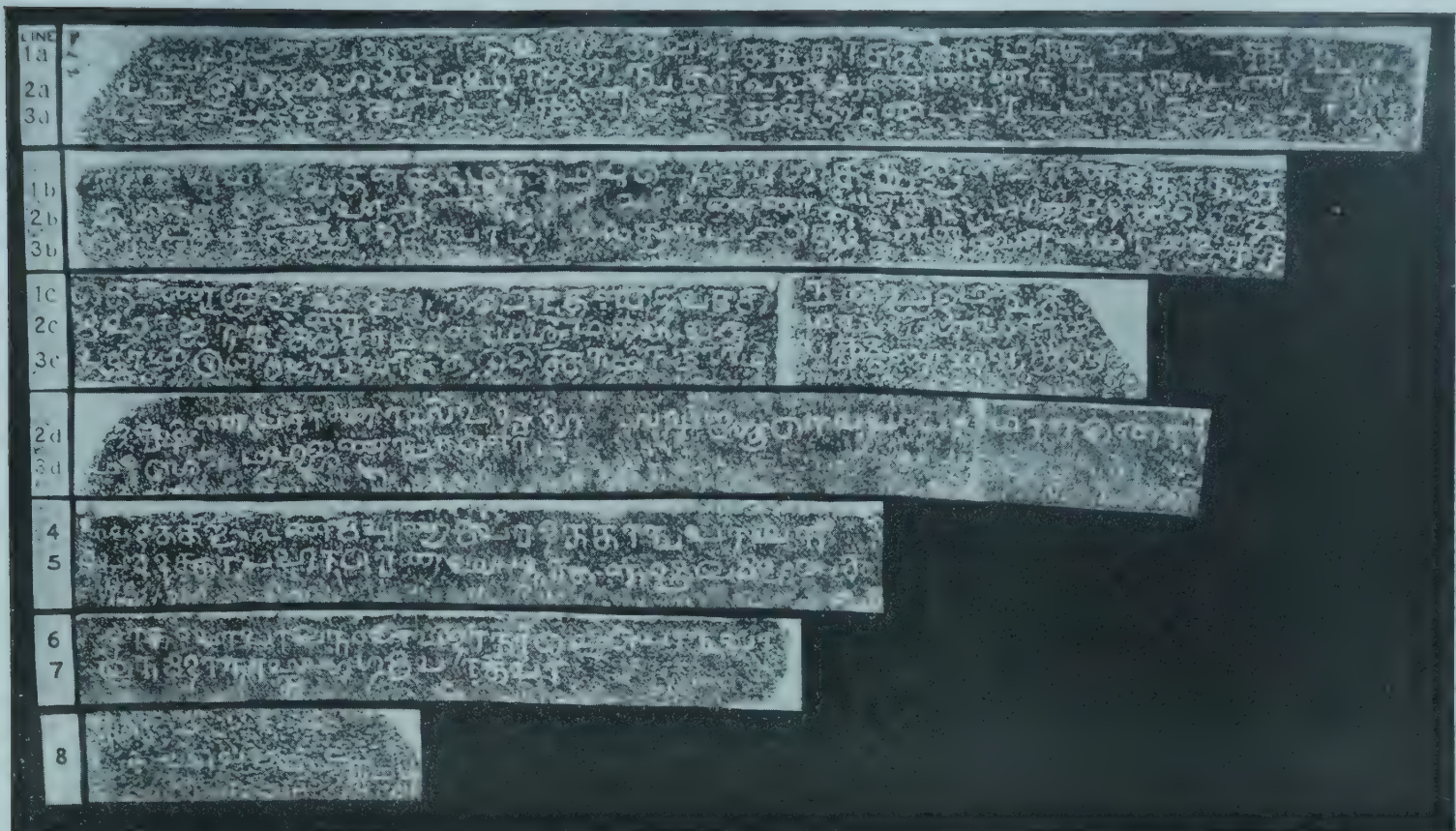
3 and 4. VIEWS OF BHAKTAVATSALA SHRINE, BELAGOLA (p. 33)



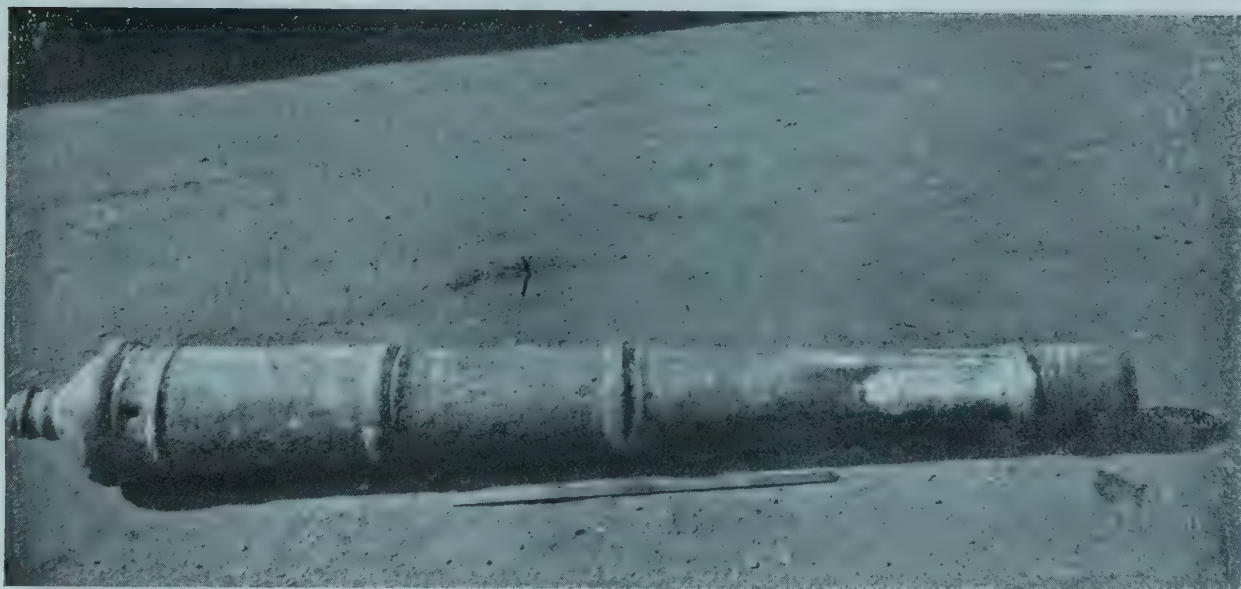
1 GANGA INSCRIPTION, YELLAMBALSI (p. 46).



2 SOME DETAILS OF EAVES, KESAVA TEMPLE, BELUR.



1. BASEMENT INSCRIPTION OF VISHNUVARDHANA-HOYSALA AT JANARDANA TEMPLE, BELAGOLA (p. 54).



2. AN OLD CANNON FOUND AT THE JAIL, MYSORE (p. 22).

ತುಮ್ಹಿ ಲಿಪಿವರವನು...
 ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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 ತುಮ್ಹಿ ಲಿಪಿವರವನು...
 ತುಮ್ಹಿ ಲಿಪಿವರವನು...

ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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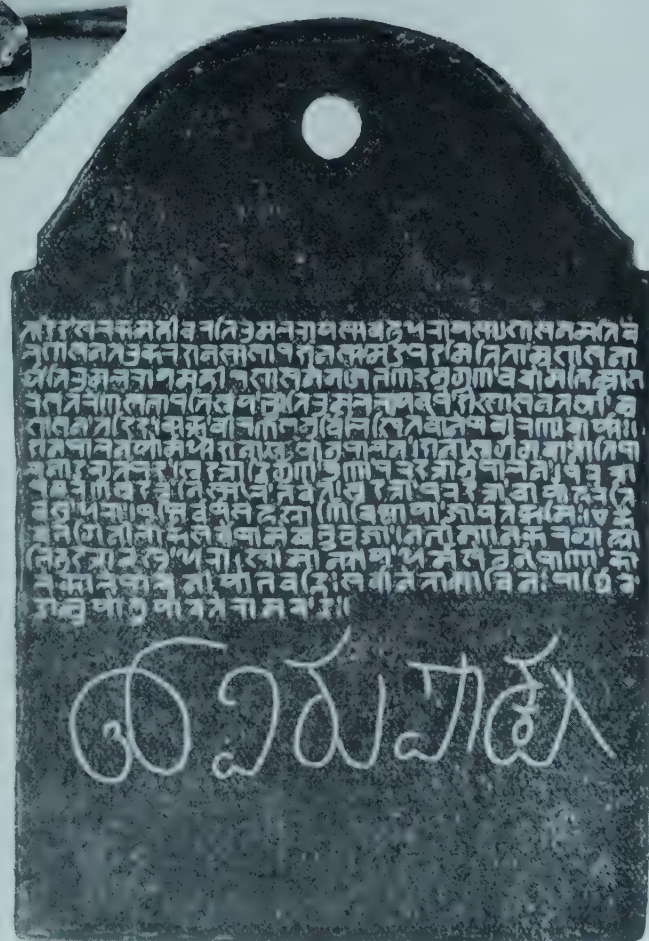
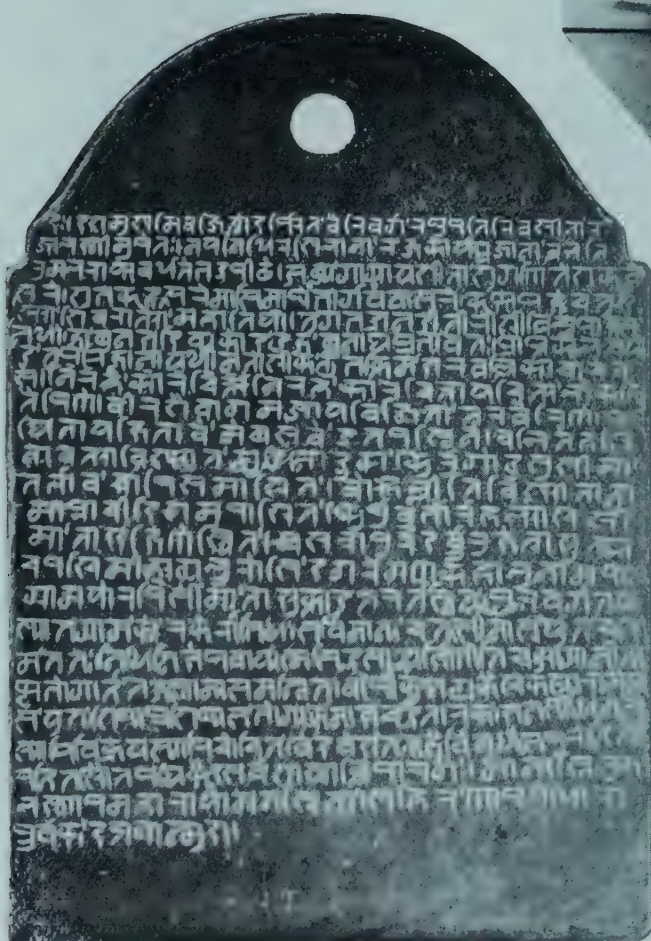
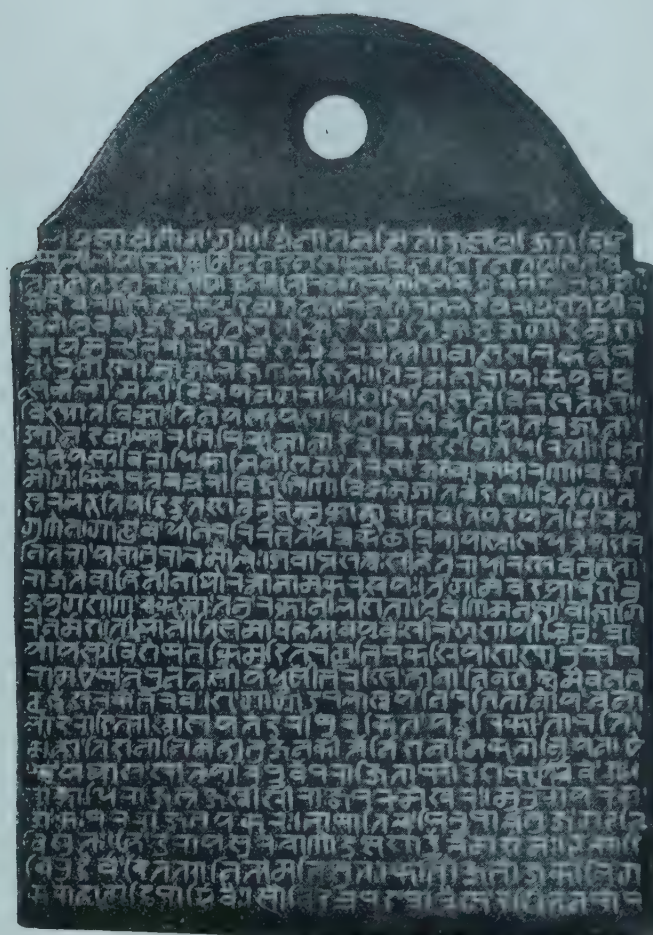
ತುಮ್ಹಿ ಲಿಪಿವರವನು...
 ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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ತುಮ್ಹಿ ಲಿಪಿವರವನು...
 ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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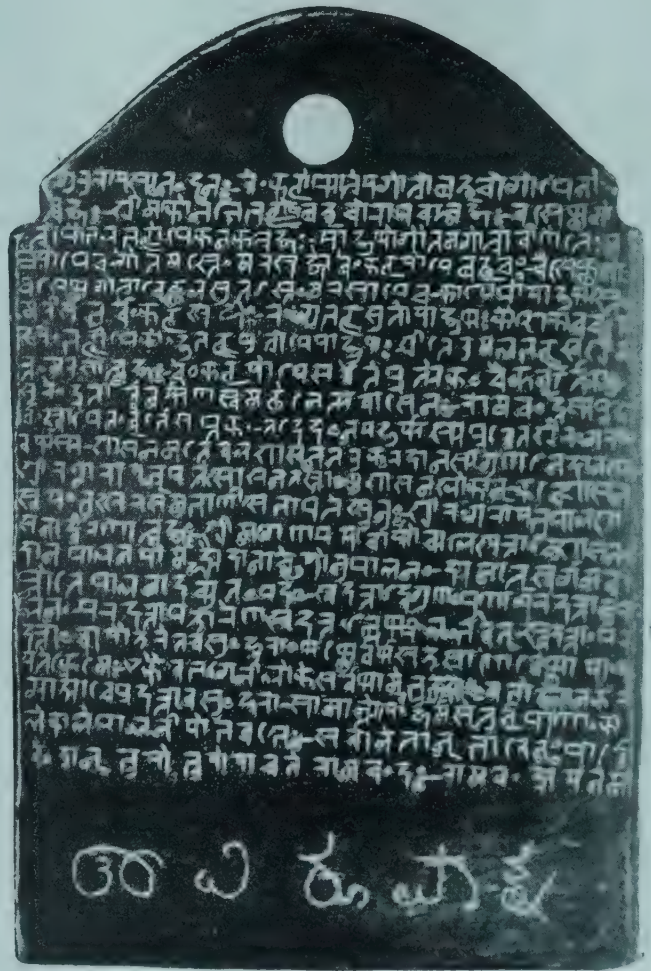
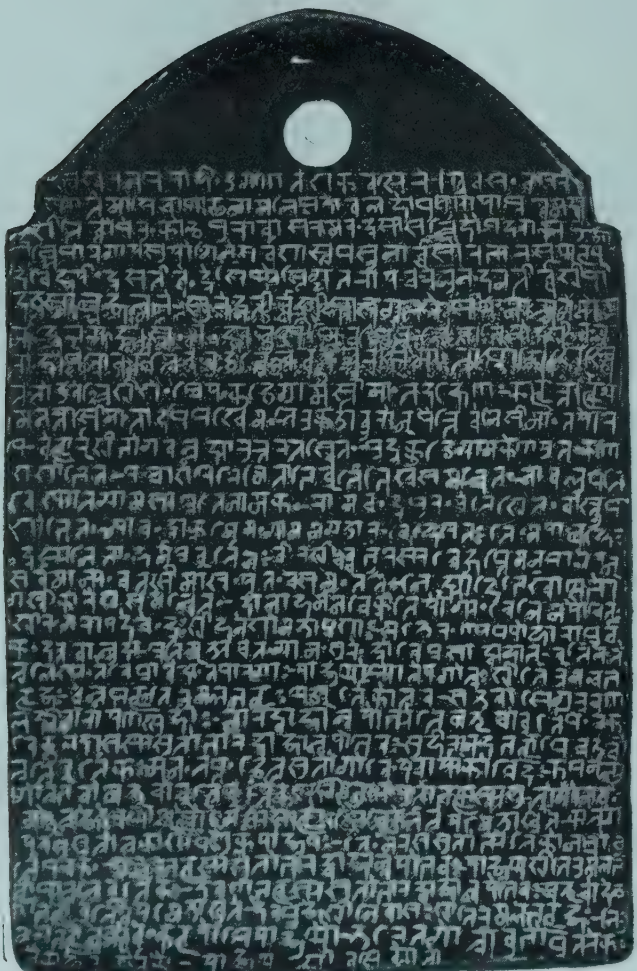
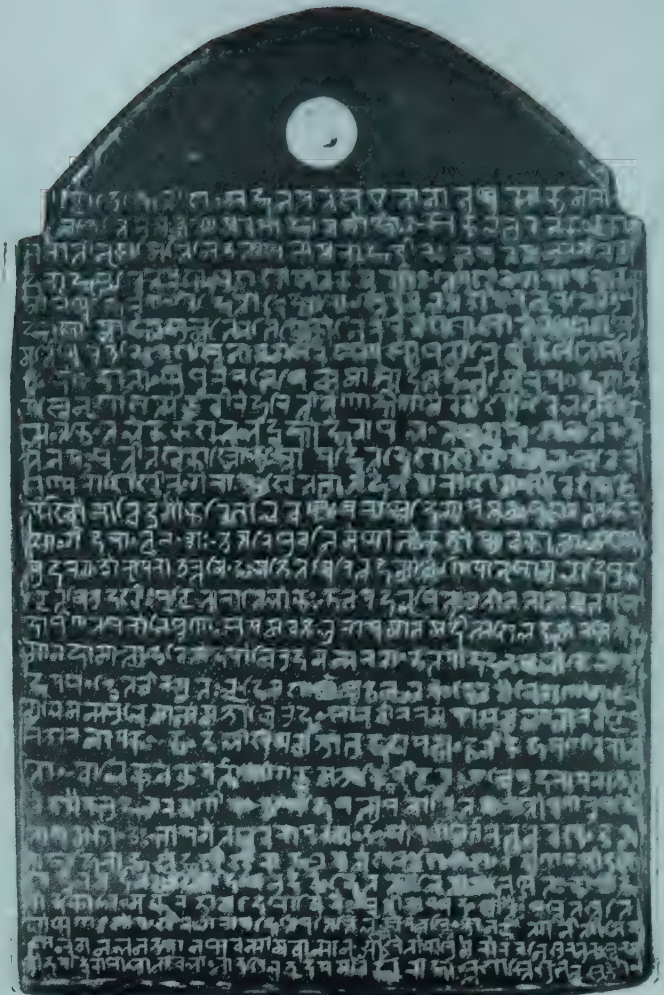
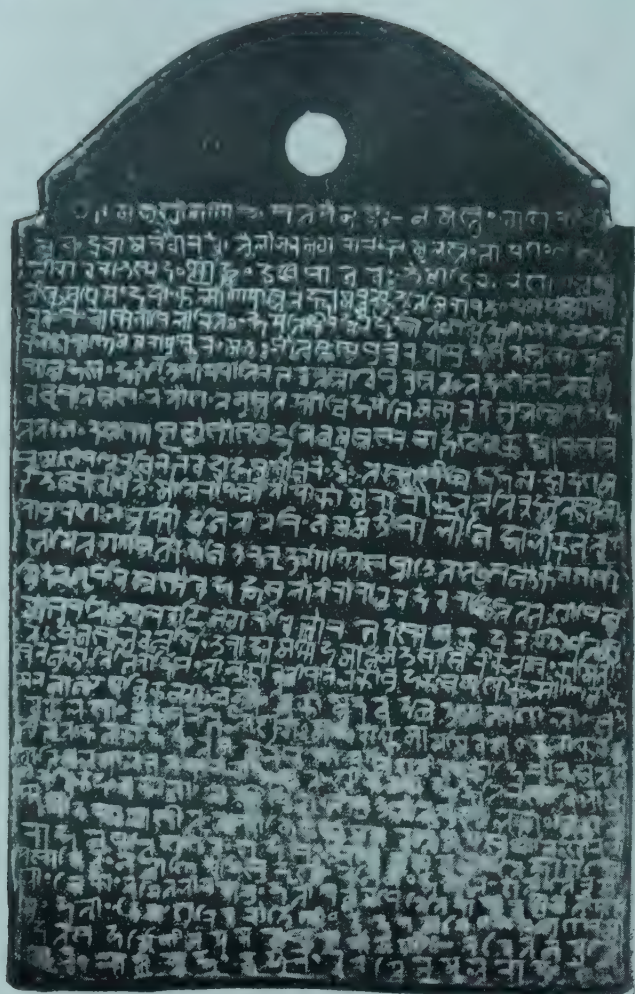
ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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ತುಮ್ಹಿ ಲಿಪಿವರವನು...
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 ತುಮ್ಹಿ ಲಿಪಿವರವನು...

BARADUR INSCRIPTION OF SRIPURUSHA (p. 60).



COPPER PLATE GRANT OF TIRUMALARAYA TO EMMEBASAVA (p 103).



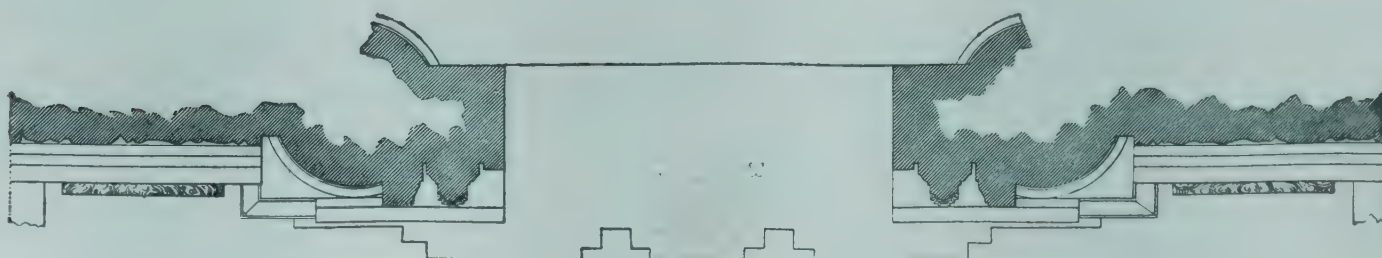
COPPER PLATE GRANT OF THE VIJAYANAGAR KING SRIRANGARAYA (p. 78).

[illegible]

कलसीपत्रः। ३ रो गुरुव्यना शस्त्रनिर्दिष्टविक्रमा
 किं तदिदं चतुष्टयं मदीया म सुप्रीया व तिन गः।
 लानगु विनि विस्था गयो ज स्त्र लप्य न साति नः।
 गोमः चतुर्तासातः तदा मा नो म रो जिनः।
 त्रिंशः रा तसीता न साधितः लक्षणः पना। व नि
 तादा देवना कृपम व तिमः मुनिः। सीम तन न
 दः। सी प ने डा क क ल डु नोः। १३ वा म न
 माणा वि पा नी ना स्त्र म ना त्र नः। ल व तः।
 ल तः त स्त्र क ल्या मा गु मा रा नि तः। सी म र्द
 म व लि तः। त ल पा प ना य स्त्र म पी म नः। सी
 न ल वः न दे व सी पा ना ना। मो स्त्र त स्त्र ल ना।
 वि क ली। ३ ती र्थ पा न सी म त्र न क न ल ना त स्त्र
 सी म र्द पी। ३ ती र्थ सी पा न स्त्र म ल म ना न
 स्त्र। सी ना न वे। ३ ती र्थ सी पा ना स्त्र त स्त्र य
 सी। ३ स्त्र। म स्त्र म क ली ला गु र्दे व स्त्र सी ना
 न व। ३ स्त्र। मो रा य दे व पु ना वा। ३ मा गु र्द
 म र्द पी म र्द पी। म द त्र स्त्र ल ना। मा ना नः।
 गु रा न र्द पी। सी मः। ना ना य मा पी त्रे। ३
 पी ना ना पु र स्त्र नः। सी ना ल वे। ३ ती र्थ सी पा
 म क ली ना म वः। ३ य। ३ त स्त्र दे व वि त्त
 न डु त्र मा म व य स्त्र ला। ३ गु र्द पी मा नि र्द पी

[illegible][illegible]

COPPER PLATE GRANT OF THE MYSORE KING DEVARAJA (p. 148).



EAST DOORWAY, KESAVA TEMPLE, BELUR.

